CHRISTIAN WATCHMAN.

BOSTON, FRIDAY, AUGUST 30, 1833. PUBLISHED WEEKLY BY WILLIAM NICHOLS, NO. 127, WASHINGTON STREET,—JAMES LORING, EDITOR. VOL. XIV.—NO. 35.—WHOLE NO. 743.

Religious Miscellany.

For the Watchman.

Progress of Popery in the United States.

Mr. Editor,—I send you the following brief sketch of the progress of Popery in the U. States, as illustrated by its comparative prosperity at two or three different periods, with the hope that it will interest your readers, and lead them to examine for themselves, the *whole* picture, of which this is but the outline.

The first Roman Catholics of this county, were the settlers of Maryland who, to the number of 200, emigrated in 1632, from England and Ireland. From this time until 1773, when the society of the Jesuits was suppressed, the American Catholics were constantly supplied with Jesuit Missionaries from England. From 1773 to the establishment of their Episcopacy in 1790, the American Catholic church was governed by a vicar of the Roman Catholic Bishop of London.

In 1788, the Popish religion of the United States was almost entirely confined to the State of Maryland, and to a few scattered districts of Pennsylvania, into which latter State it had been introduced in 1720. The whole number of priests in both States at that date (1788) did not exceed 23, all of whom had been educated in Europe; and there was, at that date, no Popish College, or Seminary, no papal convent, or female academy in the United States.

In 1814, the face of things had greatly changed. The popish hierarchy of the United States was now established. The diocess of Baltimore which had been created in 1790, and placed under the care of the late Archbishop (then Bishop) Carroll, had now become an archiepiscopal see, under the charge of the same prelate. Four other diocesses had been formed; four new bishops had been consecrated over them; and the diocess of New Orleans which had been made such in 1796, while that country was under the French government, was now added to those of the United States. At this period there were two colleges, two Seminaries, and three or four convents; and the whole number of priests and bishops was but 43, including the Archbishop.

From 1814 to 1833, the increase of the Catholics in this country has been astonishing. Instead of 6, there are now 11 diocesses, to which the College "de Propaganda" at Rome, contemplate soon adding a twelfth. There is 1 Archbishop, (the see, it is believed, is now vacant by the death of the former occupant) 11 Bishops,— 10 Vicars General,—320 resident priests, exclusive of those in Colleges, Seminaries, Convents, &c.—about 300 churches erected or finishing,—784 congregations,—6 diocesan seminaries for the education of priests,—10 colleges,—28 male and female convents,—35 seminaries for youth, of which 14 are for boys, and 21 for girls,—and 16 orphan asylums under the care of the Jesuits and Nuns, *all* the pupils of which are *of course* trained up in "the ways" of papacy; while probably nearly 800,000 of the population of the country are connected with the Roman Catholic church, thus giving to that denomination a greater number of communicants than are attached to any other denomination in the country;—though it should be remembered that among the Romanists *all* are communicants.

This rapid progress of Romanism, (the statistics are as accurate as possible, though the view which has been given, is rather *below* than *above* the truth) is, on many accounts, alarming. Not that we are to suppose that the whole increase has been from our own native population. It has not. Much of it is owing to the rapid progress of immigration from papal countries. Much, too, has been the result of foreign influence, or the work of [illegible] in our country, has not thus luxuriantly vegetated, merely from the richness of its adopted soil. Most of the branches have been of foreign growth, and have been borne across the waters and grafted into the stock already so flourishing. *But the tree is here—deeply rooted in our soil; and the evils with which it threatens us, demand our serious attention.* XX.

THE DOCTRINE OF THE TRINITY.

We have lately read in close connexion, though without design, two works on this high subject of a very opposite character. The first is "An Essay on the Trinity, attempting to prove it by Reason and Demonstration," by the Rev. James Kidd, Professor of Oriental Languages in the Marischal College and University of Aberdeen; the last is "A Statement of Reasons for not believing the Doctrines of the Trinitarians," by Andrews Norton, lately Dexter Professor of Sacred Literature in Harvard University. The comparison of these two works has suggested some thoughts, which, without entering into the merits of the question itself, on the opposite sides of which these two gentlemen are found, are yet perhaps not destitute of interest and weight to general readers.

In point of style, Mr. Norton will have a great advantage with the majority of readers. He has long had the reputation of being a fine writer; and he has deserved it. He has shown himself able to unite with the vigour of an acute and practised intellect and the advantages of extensive scholarship, the charms of a chastened fancy and of a cultivated taste. If sometimes uncourteous, he is seldom obscure; and where the subject is most profound, his mode of treating it is still simple and popular, often elegant and attractive. The fatigue of close discussion is relieved by the introduction of topics of biblical and general literature; and the dryness of verbal criticism is enlivened by strokes of wit and sallies of imagination, mingled with a spirit of philosophy. On the other hand, Mr. Kidd, in addressing the congregation to which he ministers, ingenuously confesses the want of elegance and attraction in his style. "For your sake," he observes, "and that of all other plain readers, I have kept the style in some instances verbose and expletive, and even in places somewhat tautological. Of all this I was fully aware at the time of composing; but did not know how in any other way I could make a subject so high, level to ordinary capacities, which require *line upon line, and precept upon precept*, to attract attention and lead to reflection." Let no one think from this, that the style of Professor Kidd is without vigour. On the contrary he will find it the vehicle of disciplined and masculine thought. We think, however, he has carried his plainness to an extreme. We honour his motives in studying simplicity; but cannot but feel that besides being lucid and intelligible, (as Mr. Kidd's diction certainly is, in an unusual degree,) a subject so spiritual, abstract, and elevated in its nature, might have admitted some higher elevation and beauty of language; such as Dugald Stewart, for example, has carried into the abstruse department of Intellectual Philosophy. Certainly there are passages in this Essay that possess the highest sublimity of conception.—Why should it be deemed improper in such cases, for the style to rise into something like correspondence with the intellectual grandeur? Is not this what every one admires in the writings of Robert Hall? Yet who had ever reason to complain of *his* want of clearness and perspicuity?

After all, it is not as fine writers, but as sound and logical reasoners; not as practised rhetoricians, but as intelligent, humble, and affectionate disciples of Christ, that the two professors are chiefly to be compared, when treating a topic of divine revelation. And here, we confess, we were struck with the different views and feelings avowed by the authors, in the preface to their respective publications. This perhaps can be best shown, by giving some extracts from each. And first, let us hear Mr. Norton's account of the feelings with which he entered upon his labour. "I have said, 'I resumed the *task*;' and the expression is appropriate; for the discussion is one in which no scholar or intellectual man, can, at the present day, engage with alacrity. To the great body of enlightened individuals in all countries, to the generality of those who on every subject but theology are the guides of public opinion, it would be as incongruous to address an argument against the Trinity, as an argument against transubstantiation, or the imputation of Adam's sin, or the supremacy of the Pope, or the divine right of Kings. These doctrines, once subjects of fierce contention, are all in their view, equally obsolete. Why then argue against a doctrine which among intelligent men has fallen into neglect and disbelief? I answer, that the neglect and bisbelief of this doctrine, and of other doctrines of like character, has extended to Christianity itself,—I have given one reason why it is little to my taste to discuss this doctrine of the Trinity. Whoever treats of the subject is liable to be confounded with a class of writers, with whom an intelligent Christian would not willingly be thought to have any thing in common.—But there are other causes which make this an unpleasant subject. It presents human nature under the most humiliating aspect. The absurdities that have been maintained are so gross, the zeal in maintaining them has been so ferocious, there is such an absence of any redeeming quality in the spectacle presented, that it spreads a temporary gloom over our whole view of the character and destiny of man."

Now listen to Professor Kidd: "The writer trusts he is fully aware of the very deep and serious nature of the subject, and also of the many difficulties attending it, and desires to be humble, and fully sensible of his own defects; and wishes only with becoming diffidence to cast in his mite for the illustration of the deepest of all subjects, and for the advancement of the glory of that uncreated Being of whom it treats. The abstract nature of it renders it hard to those who are not accustomed to the severity of thinking closely.—The surrounding objects of matter, so entangle us, that we cannot get free; and the more fugitive objects of created mind, bewilder us in our ascent to the grand primitive Source of all.—And this Source, so overwhelming in all its perfections, amazes while it surpasses created intellect. It is painful to think of the general ignorance of the doctrine, even among those who profess to believe it; and it is no less painful to consider the general prejudice that prevails against arguing the subject on the principles of reason and demonstration. It is high time to abandon such childish weakness,and to employ all the powers and faculties of the mind, in the investigation of a subject so grand, so noble, so interesting. If it be said that no one of the ancient philosophers ever made the attempt, or ever made the discovery of the Trinity; the answer is—they were all satisfied with the knowledge they had of it by tradition. And besides, it is perfectly evident, that no one of the ancient philosophers ever ascertained the powers and faculties of *the human mind*, correctly. Their fault lay in vain imaginations, in unfounded theories, and the pursuit of non-existing ideas, without that calm and sober research of the faculties and powers of their own mind, by inductive reasoning, which would have enabled them to rise in their views of the Divine Being. How far the present attempt has been successful,is submitted respectfully without any apology, to the decision of the learned world; the author, conscious of the rectitude of his views, and fully convinced of the truth of his reasoning, can neither flatter the reader, nor fear the shafts of criticism. His inquiry has been of the fundamental doctrine of all true religion. With caution and [illegible] he desires is, the illustration views, willing to receive us he has laid down his contradiction on any other principle than manly reasoning and demonstration. Truth can be only on one side: either those who believe, or those who do not believe the doctrine of the Trinity, are right. To which side shall we turn? If we give up the doctrine of the Trinity, with it we give up the divine personality of our Saviour, and also of our Sanctifier; and together with this, also, the doctrine of effectual calling, justification, sanctification, and every other tenet peculiar to Christianity. This would be a costly sacrifice to what we have hitherto judged to be an error. There is no way left, therefore, but either to defend or abandon our religious tenets. And when we are publicly attacked and challenged from the pulpit and the press, with the most severe and reproachful epithets, it is necessary we should bring forward those arguments with all the force of truth which they comprehend. And our efforts will be more arduous as many of those who deny the doctrine, are men of most amiable characters in other respects, and most learned and profound disputants. Truth, however, has all things on its side; for God is the God of truth—and with the God of truth we humbly venture to rest the issue, with devout submission."

It is evident from these prefatory extracts, that Mr. Kidd and Mr. Norton view the doctrine of the Trinity in very different lights. One or the other, is therefore mistaken in his views. Which is it? Are there any satisfactory means of determining, open to the use of the ordinary reader, who is without the aid of learned acquisitions, and who is therefore perhaps unable to follow the arguments, and judge of the biblical criticisms, in the works before us? And if so, what are those means?

The two antagonist writers are perhaps equal in talents, learning, profound and original thought, and logical acumen; both are at home on the subject they handle, as far as the studies of a life can make them; both are in habits of correspondence and friendship with some of the first scholars and literary men of the age; both fill, or have filled, a high professional station, one in the University consecrated by the memory of the lamented Buckminster, and the other in the University consecrated by the genius of the celebrated Campbell, to the advancement of Biblical Learning. Where then do we perceive a difference? Is it in their education? But the earliest associations of each, as far as they have had any influence on their judgment of the Trinity, seem equally to have predisposed them to their present views. Is it then, independence of thinking in which they differ? But they both equally disclaim any dependence on human authority; both show in their mode of treating the subject that they can, and do, think for themselves; both believe in the importance of bringing to the discussion the freest and fullest exercise of the powers of reason with which God has endowed them.

Wherein then, we repeat, is one in a better condition for the discovery of truth than the other? Let the unlearned reader again read and compare the above extracts, and see if he perceives no difference in the moral temper and spirit of the writers. If he does, we ask which displays most of the spirit of Christ? Which is humble, and which haughty? Which is kind, which unkind? Which candid to those who differ from him? And which bitterly contemptuous? Which most obviously seeks the honor that comes from men? Which, 'the honor that cometh from God only'? Is there not an obvious difference in this respect? So it appears to us.—*And this difference, if real, is momentous.* 'In what concerns the vitals of religion,' says Campbell, 'rectitude of disposition goes farther, even to enlighten the mind, than acuteness of intellect, however important this may be in other respects.' And on this very principle, a greater than Campbell, once said, 'How *can* ye believe, who seek honour one of another, and not the honour that cometh from God only?' And again, 'If thine eye be single, thy whole body shall be full of light.' Let the unlearned reader then try the writers before us by this moral test.

Will any say, But this is judging the heart?—Admitting it is; we ask, what else did Christ tell us to judge of, when he said of false prophets 'who come in sheep's *clothing*, but *inwardly* are ravening wolves,' 'By their *fruits* ye shall know them?' Are not the productions of a man's lips, or pen, among these '*fruits*?' If not, why read we in the Bible of 'the fruit of the mouth;' and the 'fruit of the lips?' Let it be remembered, also, that we are not hazarding *conjectures* in this instance, as to the motives and spirit of the men;—but merely *judging upon evidence*—the evidence of their own words—the declarations *they themselves make* of the state of their minds.

Both writers appeal to the judgment of Posterterity. Uundoubtedly Posterity *will* judge them. And if it be not presumptuous to anticipate the sentence of a future and enlightened Christian age, we could almost imagine we hear that sentence pronounced in words like these:

'How unlike are these eminent authors! In style, Professor Norton is certainly the superior; in severe argument, however, without the aid of imagery or embellishment, Professor Kidd excels, and still more in the exhibition of the Christian spirit. The latter evidently desires to ascertain the truth, by the full and legitimate exercise of reason. The former suffers his disgust with the whole subject, to operate against a thorough and fair investigation. The one is earnest, yet never insolent; the other, though avowedly undervaluing the topic in dispute, yet allows himself to insult indiscriminately the sincerity, or the learning and the good sense, of all who differ from him in judgment. Professor Kidd demonstrates, without dogmatism; Professor Norton dogmatizes, against demonstration!'

After all, we would not close this article, without reminding ourselves and others, that there is a 'JUDGMENT TO COME,' infinitely more solemn than the judgment of men, whether of this, or any future, age. Under *that* judgment, not only celebrated authors, but also their critical reviewers, and their obscurest readers, must eventually pass; and by the sentence then pronounced, whether favorable or against us, must abide forever;—without any remaining uncertainty, and without any ulterior appeal. To human arrogance how humbling must be this consideration! Let us endeavor *now* to anticipate the just decisions of THAT DAY. *It is a very small thing*, as the Apostle observes, *to be judged of human judgment; he that judgeth us is the Lord.* 1 Cor. iv. 3—5.—And in reference particularly to that profound and fundamental article of our faith, the DIVINE EQUALITY AND UNDIVIDED UNITY OF THE FATHER AND THE SON, AND THE HOLY GHOST—into whose name we were solemnly baptized—let us ever say from our hearts, in the language above quoted from Professor Kidd, "God is the God of truth; and with the God of truth, we humbly venture to rest the issue, with devout submission."—*Ch. Soldier.*

Means of a Revival of Religion.

[Concluded from page 133.]

V. It will be expected that in speaking of the means of promoting a revival of religion, I should notice in this connexion, *protracted meetings* for public worship. These are not distinct from, but only a connected method of preaching the gospel—a concentrated use of this great instrumentality.

These meetings have become so common among evangelical Christians of every name that they are no longer to be regarded as peculiar to any denomination. They are not of recent origin. The Jews from the commencement of their [illegible] it [illegible] they were revived by Nehemiah, and observed a similar religious service. No serious Christian can object to such meetings, properly conducted, for bringing divine truth to bear upon the heart. It is like bringing a number of Sabbaths into immediate succession. Religion is placed so prominently before the mind that the world is excluded. The heart is kept fixed upon God; the cross of Christ is exhibited so constantly that its subduing, dissolving influence is felt; the utter ruin of the sinner is held up so clearly, and his guilt so unceasingly urged upon him, that he is led to ask, What shall I do?

These meetings are to be regarded as extra means; and if they are repeated so frequently as to lose that character, their peculiar efficacy will be lost; nay, they may produce a contrary effect, and throw a revival off to a greater distance.

The most judicious and tried friends of true revivals have felt that there is some danger to be apprehended from these protracted meetings.—They are a powerful means of awakening animal feeling, of rousing the public mind. Such means, like the press, or like the power of steam, in the natural world, are to be used with great discretion, and under a deep sense of reponsibility to God.

VI. Another means of promoting a revival is *pastoral visitation*. We must do to the world at home what the church is commanded to do to the world abroad, preach the gospel to every creature. Divine truth must be made to bear upon every heart. Men throw a shield around them when they hear the messages of God in the sanctuary; they take shelter as it were behind the crowd; there is a sort of distribution going on in a large assembly, by which an individual receives only a certain portion of the message, or takes to himself only a certain share of the reproof and warning, the whole of which he needs. Multitudes never enter the house of God; and of those that do, many do not realize that the gospel is an overture presented in the name of Christ, a word of salvation sent to them from heaven. If taste is gratified, or the understanding instructed, it is all that was expected;—the heart remains unmoved, the dominion of sin is unbroken, the castle of the strong man is undisturbed.

To remedy an evil so great, and accomplish the object aimed at in the appointment of gospel institutions, the salvation of the soul, men must be followed to the fireside, to the place of retirement; they must be pursued "through every lane of life;" and the claims of God must be urged upon the heart with a directness and point that cannot be evaded. The private ear must be obtained, and eternal truth uttered in it so honestly that conscience will respond to the charge, *thou* art the man.

More especially is private dealing necessary to deepen the impression that may have been made by the public ministration of truth. If the preaching of the Sabbath be not followed up in the week by frequent visits, the seed sown will either be caught away or choked; or, to adopt another illustration of Scripture, the goodness that began to appear, will pass away like the morning cloud and early dew. If repeated application of truth cannot be made, it is often wise not to aim to strike a blow; for a heart tempered by such a process of softening and hardening, may soon become like adamant.

I have never known a course of faithful affectionate visitation, pursued and persisted in, that did not result in a blessing to the church. The kindly feelings of the heart are awakened: the soil is thus prepared to receive the good seed.—And sinners are made to feel their individual responsibility.

Family visitation is indispensable in a system of means to build up the church of Christ. Nor is this to be confined to the pastor alone. So many souls are agitating the great question, so many causes operate to divert the attention and remove impressions of seriousness, that the duty of personal instruction and warning must be performed by all the faithful. This is a most difficult duty. If it is practicable, each individual of a family should be particularly addressed and isolated from the others. These solemn visits should be short, and usually closed with prayer; if good impressions cannot be *left*, (for it is more important to *leave* a good impression than even to produce one) it is often injudicious to make an appeal.

It is infinitely desirable that the pastor and his helpers should *strive together*; that their views of truth and duty should harmonize; that they should hold the same language in respect to the sinner's guilt and danger, and his *immediate* duty to repent. It is especially necessary that they be perfectly agreed in conversing with those who are inquiring the way to Zion.

Even pious, well-intentioned persons, often encourage anxious sinners to remain impenitent, without being aware of it. This is done not unfrequently by expressing unqualified joy at seeing their solicitude about the salvation of their souls. This often relieves the pressure upon the conscience, induces a belief that they are nor in *immediate* [illegible] imminent danger, or such expressions of joy would not be made. The very countenance of a Christian ought to preach to the sinner, no matter how anxious, and say to him that there is great reason to fear that he will perish. For many anxious sinners have perished; they have waited, refused to obey God, and thus grieved the Spirit: their deep distress has never ended in true joy; and who knows that it may not be so with the sinner before us? Can we encourage a rebel heart for a moment? Up to the point of submission it is enmity against God.

Again, others are encouraged by telling them that they are in a good way. While they are impenitent, however, many tears they may shed, they are in their sins, they are resisting the light: how, then, can they be said to be in a good way? Is it good to withhold the heart from God?—to reject Jesus Christ? Is it good to prolong a controversy with God, and contend still longer with their Maker? They are *not* in a good way, and it is neither scriptural nor safe to tell them so.

We must not consult our sympathies, but the oracles of God, in dealing with the souls of men. If the surgeon yielded to his feelings, rather than to his sense of duty and the convictions of his judgment, he might often sacrifice life.

Some are told to *persevere*; this may be equally dangerous advice; for if they are *now* cherishing opposition, if they are *now* finding fault with the law, (which is true of every unsubdued heart) how can they be told to persevere in such a state? *Wo to him that striveth with his Maker.* All that can be said, is, this is a fearful controversy. God will never surrender his claims, nor lower his terms. If it do not end in unconditional submission, it *will* end in eternal destruction. Until the sinner cease to contend, the work is not done. O how hard to give God the throne. Proud man would have his own way—but this is his ruin.

Sometimes injury is done, inadvertently, by telling weeping inquirers that either yourself or some established Christian of their acquaintance were much longer under conviction than they have been—thus justifying their delay, palliating their rebellion, or flattering a vain hope of future repentance while cherishing an unsubdued spirit. The Bible makes no distinction. Its language to *all* is "to-day—after so long a time," after so many messages rejected, so many mercies abused, so much light resisted—"to-day if ye will hear his voice, harden not your heart. God now commandeth all men every where to repent."

VII. I ought not to omit in this enumeration of means to carry forward a revival of religion, the appointment [illegible] appearance of quickened attention; nor should they be deferred too long. Their efficacy has been so fully tested, that there can be no doubt of their value.

These meeting, unless very injudiciously conducted, become awfully solemn by the presence of God's Holy Spirit, seen in the deep silence, the tearful countenance, the fixed posture of the awakened and burdened sinner. They should be short, and be made the place of special instruction to that class who visit them.

But after all, these special means must be left to the wisdom and experience of those who are employed as instruments in the hand of God of carrying forward his work. One taught of the Spirit and ardently devoted to the cause of Christ will resort to no measures which are not believed to be warranted in the Scriptures, and which are found to be exceptionable or injurious. A time of refreshing is a period of great responsibility to those who watch for souls. Direction as well as help must be sought from God, who made heaven and earth, who will give liberally and without upbraiding.

And now, brethren, is it not *time* for *us* to seek the Lord till he come and rain righteousness upon us? Do not men make void God's law? Are not sinners hastening rapidly to ruin? Have we not slept long enough over the interests of Zion? Have not the vows of God which are upon us been neglected long enough? Is it not high time to awake out of sleep?

Is there not *encouragement* to seek the Lord? Are there not indications of good in many places? Is there no evidence that Jesus is willing to pass this way? Are there not some waiting for him? Why then do we fold our hands? Let us arise and call upon God, lest the curse of Meroz fall upon us, because we come not up to the help of the Lord, to the help of the Lord against the mighty.

Let us arise and build; the God of heaven he will prosper us. Can we be indifferent at such a time, when such mighty movements are visible, both in the kingdom of God and the kingdom of darkness? No. By all that is desirable in the salvation of souls, by all that is binding in the authority of Jehovah, by the love of the Spirit, I beseech you, strive together in prayer and effort for advancing the work of God. AMEN.

THE CARNIVAL AT ROME.

On Monday 22d Feb. we went out in search of lodgings, which we found and temporarily occupied in the Corso, postponing the selection of permanent quarters until the more eligible situations should be left vacant, by the departure of the immense crowd which had been attracted to Rome by the Carnival. It was the anniversary of Washington's birth, and the Americans in Rome, (more numerous than at any former period,) had prepared to celebrate the day by a dinner. Fifty Americans, including twelve ladies, sat down to an elegant banquet prepared at the Casa Strozzi, the house formerly occupied by Alfieri, the celebrated dramatic poet. Our distinguished countryman Cooper presided. Every thing was conducted in the best taste. The toasts given on the occasion were sufficiently patriotic, without the mixture of any sentiments calculated to give offence to the government which then extended its hospitality to us.

The next day, being the last day of the *Carnival*, I determined to devote it to seeing the orgies of this Saturnalian festival. The *via del Corso* is the principal scene of operations, and from a balcony I had a good opportunity of witnessing all that passed. This street, which is the principal one of modern Rome, is the middle of the three which centre at the obelisk in the piazza del popolo, and was early decorated on both sides by rich damask, and silk draperies of various colors, suspended from the windows and balconies.—Soon after mid-day persons of both sexes began to appear in the most various and grotesque masks. There were men dressed as women, and women as men; some in carriages but most of the maskers on foot. The Costumes of every part of the world were seen. There were officers of all countries, brigands and their wives, shepherds and shepherdessess, lawyers and notaries with huge wigs and cravats, two or three persons in the character of Diogenes with his lanthern in search of an honest man, (the last place on earth for success in such a search,) bears and cats, wild men of the woods, harlequins and columbines, and even Satan himself personified as a monster in black stockinet trimmed with red with a long forked tail, huge talons, and wings, and horns, and a hideous visage. There was also a coachman, in the costume of the 16th century, seated high on his box, with a large white wig profusely powdered, and with long flowing curls; to the top of his wig was attached a silk balloon which kept its position two or three feet above his head vibrating as he moved forward. The sides of the street were occupied with two or three tiers of chairs filled principally with females. Two lines of carriages, the one moving up, the other down the Corso, were filled with the fashionable Romans and strangers. There was here great display of splendid costume, and much personal beauty. By the middle of the afternoon the crowd was excessive, and there was apparently, at least, great danger to those on foot from the passing carriages.

The principal amusement of the throng during the afternoon appeared to be the throwing of sugar plums, or rather the semblance of sugar plums into the carriages of acquaintances, and indeed indiscriminately at each other. Friend and stranger were alike pelted without ceremony, from the sidewalks, from the carriages, from the balconies and windows and from the housetops, with showers of imitation comfits made of plaster of paris of the size of buck shot; there being at every corner magazines for this ammunition, from which are sold, literally, tons of these missiles. This custom had its origin, as I learned, in the simple wish to draw the attention of a passing friend in the crowd or in the carriages, by tossing towards them a few real sugar plums and other confectionary. The Italians lay the blame of its present degenerated state to the English, and I believe with truth, for the most violent and rude attacks were invariably from the English. Six Englishmen in Sailor's costume, mounted on a long open wagon had three huge baskets with them, each of the size of a large barrel, and filled with comfits. Wherever they went they dealt on all sides these white showers, throwing them with wooden hand shovels, and completely powdering the whole multitude.

Another custom was that of throwing into any carriage in which there were females distinguished for beauty, or taste in dress, a bouquet of flowers. This, I found, was eagerly seized and displayed, and there were many who in passing the rounds the second time, had their baskets filled with these marks of popular favor.

During the afternoon, the troops, amounting to three regiments, in gay uniform, and accompanied by fine music, paraded through the Corso, and soon after, a discharge of cannon gave the signal for clearing the street of the carriages, preparatory to the race. Every carriage, at the signal, must file off at the first cross street, and thus a few minutes suffice to clear the course. A body of cavalry, upon the full leap, charged down the middle of the street, causing the multitudes on foot to pile themselves hurriedly up on the side walks. Near the Obelisk, a rope was stretched across the street, and presently the horses, ten in number, without riders, full of life and spirit, snorting and kicking, and pawing, and scarcely restrained by three grooms each, one on either [illegible] were driven most to madness by fire platted upon their backs, and by balls of lead into which are fixed sharp iron points, suspended so that the motion of the horse in running strikes them into his sides. Brass foil is also hung about them, which by its noise frightens them into greater speed. Thus furnished, the rope was suddenly dropped from before them, they were set at liberty, and away they bounded at the top of their speed down the middle of the street. The sparks from beneath their feet seemed almost a flame, and in a moment they had passed us and were lost in the distance and among the shouting crowd, which closed after them. I felt a momentary excitement from the novelty of the exhibition, but when I reflected on the torture to which these noble animals were put to gratify the vicious taste of the crowd, my emotions were quickly changed to those of perfect disgust. It was a horse-race that had not even the weak apologies for the custom by which the English and our own countrymen attempt to justify it.

After the race, and as twilight came on, the scene assumed a new character. A car with numerous wax lights began slowly to move down the street. The car bore in burning letters a truly appropriate motto, "*The triumph of fools.*"* The multitude I had observed, had for some time been purchasing small wax candles, and as the car passed, they lighted them at the car. The Romans call this ceremony of the candles, *moccoletti*. Each person holds one or more in his hand, and from the moving mass below, from the carriages, the balconies, the windows, and from the tops of the houses, myriads of stars seemed suddenly to blaze; and now commenced the hour's amusement, which consisted in the attempt of each man to blow out the candles of his neighbor and to preserve his own. The artifices for protecting and for extinguishing the lights, were many and ingenious. One individual, in an open carriage, standing upon the seat, elevated his candle, attached to a long staff, high above all the crowd, and seemed to triumph in his security, but while passing near a balcony, a handkerchief on the end of another staff was successfully used to flirt it out. Parts of the streets for some distance, would be temporarily in total darkness, and then again be feebly re-illumined, till throughout the whole space the powers of darkness, in more senses than one, were triumphant. Thus are the *public* orgies of the carnival closed. The evening is still devoted to the same follies at the theatres and the ball-rooms, while strong patroles of cavalry parade during the night the deserted streets.

I have been thus minute in the description of these fooleries, that your readers may learn precisely the kind of amusement that fascinates alike the polished and the vulgar in the celebrated season of Carnival at Rome. I have yet to draw the veil from scenes, which are seldom spoken of beyond the limits of a private circle. The Carnival is not only a scene of witless revelry, of expensive folly, where man seems to delight in the opportunity to demonstrate to his fellow-man how near he can approach in appearance and manners the beasts he imitates, but he here frequently shows too the same brutal passions. They who are accustomed to read of the Carnival in the pages of romance, or the glowing descriptions of the romantic traveller, may find it difficult to efface the impression that it is a scene of innocent gaity, of unmingled joy and happiness, a sort of paradise where sinless natures indulge in harmless pastime, without the alloy of any grief. Hence an English lady traveller writes "that not an indelicate word or action is heard or seen during this season of festivity." I saw in the crowd collected beneath the balcony where I stood, sufficient both in action and costume to prove that she was egregriously mistaken. This season of Annual Masquerade from its very nature invites to the perpetration of all kinds of secret crime, nor is the opportunity lost. There were several most atrocious assassinations committed under the cover of masks during this Carnival, and one occurred within a few yards of the place where I stood, in broad day-light. A masked villain had fallen in love with the wife of another; the man and his wife were walking together in the crowd, when the mask deliberately advanced and stabbed the husband to the heart. The last evening at the musquerade rooms, a man who personated a vine-dresser, and carried of course a pruning hook, followed one against whom he had a private pique, and watching his opportunity cut the throat of his enemy with the pruning hook, and escaped in the crowd. These are but two of many which I had noted down. They are sufficient to show that the Carnival is not so sinless and pure as many think it to be. Yet there is great order among the crowd; no fighting, no annoying excess, and one of my countrymen who stood by me, after remarking on the propriety of behaviour in the multitude, was lamenting that our rigid manners at home did not allow a season of innocent festivity to the people like this. I pointed out to him the *secret* of the order and propriety of the crowd. I showed him, (what he seemed not till then to have noticed,) a file of 15 or 20 soldiers at every cross street, another body marching in single file in the middle of the street between the carriages; and up the cross streets, a reserve of cavalry. I showed him that the whole company were surrounded by bayonets and sabres. If we will have one part of this mummery, I observed, we must take the other more serious part with it, and then we should be paying too dear I thought for such an equivocal privilege as that of liberty to make ourselves fools. Long, long, may the good common sense of the American people continue to preserve them from such ridiculous buffooneries.

The carnival is only one of the numerous christianized pagan festivals of modern Rome. It is the ancient *Saturnalia* with a Christian name. The Romans, professing Christianity without being Christians, could not give up their public festivals; they could not consent to abolish those public spectacles which gratified their vicious appetite, even though they furnished their tyrants with the means of enslaving them. Hence the matter was easily compromised; their new masters cared for nothing but power, and the people cared for nothing but their revelries, and both were satisfied when it was determined to keep up the Saturnalia under the new name of "the Carnival." In the christian festival there remain the same freedom of action and manners, and the same licentiousness which formerly existed in the pagan, yet in one point, the latter was more to the credit of humane feeling. Wax tapers were lighted as a sign that no more human victims were to be sacrificed; and no criminals were executed during the Saturnalian days: while the first day of the carnival is sometimes a day of execution. From a friend who had resided many years in Rome, I learned that the year before, an execution took place on a scaffold near the obelisk. The culprit was the murderer of a priest, and his sentence was, to be killed with clubs, to be drawn and quartered: this sentence was executed and the gaities of the carnival were going on under and around the dissevered and festering limbs of the wretch hung up to public view.—*From a Correspondent of the N. York Observer.*

* In Cologne on the Rhine, the carnival is under the direction of a committee called the "*Committee of Fools.*

Remarkable Instance of Divine Interposition.

A native of Sweden, residing in the South of France, some years since, had occasion to go from one port to another in the Baltic Sea. When he came to the place whence he expected to sail, embarked. After being for some time out to sea, the men observing he had several trunks and chests on board, concluded he must be very rich; and, therefore, agreed among themselves to throw him overboard. This he heard them express, which gave him great uneasiness. However, he took occasion to open one of his trunks, which contained some books. Observing this, they remarked among themselves, that it was not worth while to throw him into the sea, as they did not want any books, which they supposed were all the trunks contained. They asked him if he was a priest. Hardly knowing what reply to make, he told them he was. At which they seemed much pleased, and said they would have a sermon on the next day, as it was the Sabbath. This increased the anxiety and distress of his mind, for he knew himself to be as incapable of such an undertaking as it was possible for any man to be; for he knew but very little about the Scriptures; neither did he believe in the inspiration of the Bible.

At length they came to a small rocky Island, perhaps a quarter of a mile in circumference, where was a company of pirates, who had chosen this little sequestered spot, to deposit their treasures. He was taken to a cave, and introduced to an old woman, to whom they remarked that they were to have a sermon preached on the next day. She said she was very glad of it, for she had not heard the word of God for a great while. His was a trying case, for preach he must, and still knew nothing about preaching. If he refused, or undertook to preach and did not please, he expected it would be his death. With these thoughts, he passed a sleepless night. In the morning, his mind was not settled upon any thing. To call upon God, whom he believed to be inaccessible, was altogether vain. He could devise no way whereby he might be saved. He walked to and fro, still shut up in darkness, striving to collect something to say to them, but could not even think of a single sentence. When the appointed time for the meeting arrived, he entered the cave, where he found the men assembled. There was a seat prepared for him, and a table with a Bible on it. They sat for the space of half an hour in profound silence: and even then the anguish of his soul was as great as human nature was capable of enduring. At length these words came to his mind, Verily, there is a reward for the righteous; Verily, there is a God who judgeth in the earth. He arose and delivered them; then other words presented themselves, and so on till his understanding became opened, and his heart enlarged in a manner astonishing to himself. He spoke upon subjects, suiting their condition; the rewards of the righteous; the judgments awaiting the wicked; the necessity of repentance, and the importance of a change of life. The matchless love of God to the children of men, had such a powerful effect upon the minds of those wretched beings, that they were melted into tears. Nor was he less astonished at the unbounded goodness of an Almighty Creator, in thus interposing to save his spiritual as well as his natural life, and well might he exclaim, This is the Lord's doings, and marvelous in our eyes! Under a deep sense of God's goodness, his heart became filled with such thankfulness, that it was beyond his power to express.

What a marvelous change was thus suddenly brought about by divine interposition! He who a little before disbelieved in communion with God and the soul, became as humble as a little child. And they who were so lately meditating on his death, now are filled with love and good will towards each other; and particularly, towards him; manifesting affectionate kindness, and willingness to render him all the assistance in their power,

Sabbath School Meeting at Lowell.

All the evangelical Sabbath Schools of Lowell met together last Sabbath, 18th inst. in one place and were addressed by several individuals in an interesting manner.

Our readers will be gratified to hear particularly respecting the meeting.

There were *eight* Sabbath Schools represented. A procession formed on Merrimac Street at the brick Meeting House, which passed down that street into Central Street and from thence through Appleton street and South Street into the Grove, a beautifully shaded spot between the last mentioned Street and Gorham Street.

The Episcopal Sabbath School took the lead, then came the first Baptist, then the first Congregational, then the two Methodist, then the 2d Congregational, then the 2d Baptist, and finally the 3d Congregational.

At the head of each school were placed the children led on by their Ministers respectively; immediately after them came the adults of each school headed by their respective superintendents and assistants. In this order they walked as before stated, two abreast till they reached the place designated.

It was a cheering sight, truly, to stand upon the Common, while *two thousand two hundred and thirty two* Sabbath Scholars, exclusive of their teachers, passed in beautiful succession before us. Seats had been provided in the Grove for 2500 persons which were occupied by the schools, on one side of which was a raised platform which was occupied by the Ministers connected with the Schools.

All around the area which the schools filled, stood an immense number of spectators, certainly to the amount of four thousand, and yet during the exercises the most perfect order and stillness were apparent.

The Rev. Mr. Blanchard made a prayer, which was followed by singing these verses, in which the whole assembly seemed to unite:

1 Gently, Lord, Oh! gently lead us
Through this lowly vale of tears,
And, Oh Lord, in mercy give us
Thy rich grace in all our fears.
Oh, refresh us—
Oh! refresh us with thy grace.

2 Though ten thousand ills beset us,
From without and from within,
Jesus says he'll ne'er forget us,
But will save from every sin.
Therefore praise him—
Praise the great Redeemer's name.

3 Though distresses now attend thee,
And thou tread'st the thorny road;
His right hand shall still defend thee;
Soon he'll bring thee home to God.
Therefore praise him—
Praise the great Redeemer's name.

4 Oh, that I could now adore him,
Like the heavenly host above,
Who forever bow before him,
And unceasing sing his love!
Happy songsters!
When shall I your chorus join?

The Rev. Mr. Twining then addressed Parents briefly but pertinently. Rev. Mr. Freeman addressed the Teachers, and the Rev. Mr. Barnaby the Scholars. A prayer was then offered by the Rev. Mr. Merrill, and the following Doxology was sung in the tune of Old Hundred.

Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above ye heavenly host,
Praise Father, Son, and Holy Ghost.

We were then dismissed with a Benediction by the Rev. Mr. Edson.

Such a meeting has not probably been witnessed before in Lowell where so many were assembled and where so much harmony and good feeling prevailed.

We were glad to find that the adult Scholars were almost double the children. It is a good omen of the future welfare of the church. The addresses were all short, well arranged and delivered with energy. The cause of Sabbath Schools by this meeting has received, doubtless, a powerful impulse and will more abundantly prosper. It is to be recollected that the meeting was composed entirely of the scholars connected with the evangelical Societies of this place.

The singing, performed by such an interesting assembly in a beautiful grove and in such circumstances, was delightful and enrapturing. We envy not the man who could return from such a *scene parents* as well as children till all the members of every Congregation become appropriately Sabbath School Scholars!—*Lowell Obs.*

GUTZLAFF'S VOYAGES.

Mr. John P. Haven of New-York has in press, and will publish in the course of a few weeks in a duodecimo volume of 400 pages, Gutzlaff's Journal of his first two voyages along the coast of China. The journal of the first voyage, the greater part of which has already appeared in our papers, will occupy only about one fourth part of the work. The remainder will be devoted to the journal of the second voyage, which has never before been printed, and if we may judge from the character of a part of the sheets, which have been politely put into our hands in advance of the publication, it will be read with very deep interest, both by the mercantile and religious public. We have here in detail the evidence of those important facts which have been recently announced in general terms, that the great body of the people on the coast of China are strongly in favor of a free intercourse with foreigners, and that the government are deeply conscious of their inability to prevent this intercourse whenever it shall be resolutely demanded. We are indebted to the publisher for permission to give the few extracts from the sheets before us, which we have inserted below.

Object of the Expedition.

The object of the expedition is thus stated in the introductory paragraph.

"The expedition, of which I am to give an outline, originated in the desire of the factory of the Hon. East India Company in China, to facilitate mercantile enterprise, and to acquire information respecting those ports where commerce might be established. We were instructed to use no force, except for self-defence; but by every means so to conciliate the natives, as to establish trade on a basis which would be permanent. We were to visit the coasts of China, Corea, Japan and the Loo-choo islands. Mr. Lindsay, our chief and supercargo, a man of the most humane disposition, refined manners, and enthusiastic in such an enterprise, was conversant with the Chinese language. Captain Rees, the commander, an able seaman and surveyor, was anxious to make accurate charts of the different harbors. We had also a draughtsman among the officers. There was also a learned Chinese on board. I was charged with the office of interpreter and surgeon. Our ship, "The Lord Amherst," was in very good condition, and commanded by able officers.

Character of the Chinese emigrants.

The expedition left Macao on the 27th of February, 1832, and was occupied for more than two months in the voyage along the coast of the province of Canton, and the province of Fuh-keen, which joins that of Canton on the N. E. These provinces, it would seem, are more populous in proportion to their fertility, than any other parts of China, and the Chinese emigrants found in such numbers throughout the Asiatic isles are chiefly from this region. Mr. G. thus describes the character of these emigrants.

All the districts belonging to Fuh-chow Foo, to which Ting-hae likewise appertains, send forth a great number of colonists, who spare neither danger or toil to gain a scanty livelihood in their foreign homes. A part of their hard earnings is annually remitted to their kindred who are left in their native land; and it is astonishing to see what hardships they will suffer to procure and send home this pittance. A man of tried honesty is appointed to collect the individual subscriptions of the emigrants, who also engages to go home with them, and there make an equitable distribution to the donees. The subscriptions are regularly noted down, and a certain per centage paid to this commissioner. Before he goes on board, a banquet is given by the subscribers, and then he embarks with all the wishes which human voices can utter for his prosperous passage. On arriving at his native shores, he is welcomed by all those who are anxiously waiting for this supply. The amount of these remittances is often large, and there are instances where junks have taken on board more than sixty thousand dollars for this purpose. Notwithstanding the great precaution taken to find a proper man for so important a trust, it often happens that he runs away with the money entrusted to him, and the poor families, whose sole dependence it was, are reduced to starvation. Good faith is surely not a virtue of which the Chinese can generally boast, though there are honorable individual exceptions; at the same time it must be admitted that their affection towards their kindred is very strong:—neither time nor distance can withdraw their attention from the beloved objects they left behind in their native land.

The condition of the emigrants in general, on their arrival in a foreign country, is most miserable; without clothing or money for one day's subsistence. Sometimes they have not money enough to pay their passage from home (six or twelve dollars) and they become bondmen to any body who pays this sum for them, or fall a prey to extortioners who claim their services for more than a year. The junks which transport them in great numbers, remind one of an African slaver. The deck is filled with them, and there the poor wretches are exposed to the inclemency of the weather and without any shelter, for the cargo fills the junk below. Their food consists of dry rice and an allowance of water; but when the passages are very long, there is often a want of both, and many of them actually starve to death. As soon as they arrive, they fall with a ravenous appetite upon the fruits of India, and many die by dysentery and fever. The climate also has often an enervating effect upon them, but they very soon recover from it and resume their industrious habits. But disappointed hopes render them languid in their pursuits; they came to amass dollars, but they can scarcely get cents; they expected to live in plenty, but can earn a bare subsistence. Many therefore become thieves and gamblers to gratify their covetous desires. This is not strange, for it is generally the degraded and vicious of the people who leave their country for foreign parts, and there they rather advance than recede in vice. The propagation of the gospel among such a class of men, is therefore attended with numerous difficulties from the prevailing corruptions.

City of Amoy—Infanticide and traffic in females.

The city of Amoy is on an island upon the coast of Fuh-keen province, about 400 or 500 miles N. E. of Macao. From Mr. G's description it would seem that the inhabitants are the Yankees of China. The facts which are stated respecting the murder of female infants, and the degradation of the sex, must render the plan of a Christian Mission to Amoy peculiarly acceptable to our female readers.

After many delays we finally arrived at Amoy. This place is situated on a very large island, on the left side of a bay which deeply indents the country, and forms numerous islands. The city is very extensive, and contains at least two hundred thousand inhabitants. All its streets are narrow, the temples numerous, and a few large houses owned by wealthy merchants. Its excellent harbor has made it, from time immemorial, one of the greatest emporiums of the empire, and one of the most important markets of Asia. Vessels can sail up close to the houses, load and unload with the greatest facility, have shelter from all winds, and in entering or leaving the port, experience no danger of getting ashore. The whole adjacent country being sterile, forced the inhabitants to seek some means of subsistence. Endowed with an enterprising spirit, and unwearied in the pursuit of gain, they visited all parts of the Chinese empire, gradually became bold sailors, and settled as merchants all along the coast.—Thus they colonized Formosa, which, from that period to this, has been their overflowing [illegible] constantly overflowing demanded constant resources for their subsistence, and this they found in colonization. This they have promoted all along the coast of China up to Mantchou Tartary. As soon as the colonists amass sufficient money, they return home, which they leave again when all is spent.

This constant emigration of the male part of the people contributes much to the destruction of domestic happiness. It is a general custom among them to drown a large proportion of the new-born female children. This unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters, is a mark of great rudeness. Neither the government nor the moral sayings of their sages have put a stop to this nefarious custom. The father has authority over the lives of his children, and disposes of them according to his pleasure. The boys enjoy the greater share of parental affection. Their birth is considered one of the greatest and most fortunate events in a family. They are cherished and indulged to a high degree; and if the father dies, the son assumes a certain authority over his mother. There is also carried on a regular traffic in females. These facts are as revolting to humanity, as disgusting to detail. They may serve, however, to stimulate the zeal of Christian females to promote the welfare of one of the largest portions of their sex, by giving them the glorious gospel of our Saviour—that gospel which alone restores females to their proper rank in society. It is pleasing to observe that there is now a benevolent association in England for the express purpose of instructing Chinese females at Malacca. If this institution can ever exert any influence upon China in this way, for which we sincerely pray, we are persuaded that the degradation and oppression, under which the nation now groans, will be much alleviated.

* * * * * At the beach we were shocked at the spectacle of a pretty new-born babe, which shortly before had been killed. We asked some of the bystanders what this meant. They answered with indifference, "it is only a girl." It is a general custom in this district to drown female infants immediately after their birth. Respectable families seldom take the trouble, as they express themselves, to rear these useless girls. They consider themselves the arbiters of their children's lives, and entitled to take them away when they can foresee that their prolongation would only entail misery. As the numerous emigration of the male population renders it probable that their daughters, if permitted to live, would not be married, they choose this shorter way to rid themselves of the incumbrance of supporting them.

Thus are the pledges of conjugal love, the most precious gift of the Most High, the most important trust confided to men by the Supreme Being, deliberately murdered. Brutes love their young, and cherish and defend them; but man can divest himself of natural affection, and degrade himself far below the brute creation.

* * * April 7. To-day we got under way. I cannot omit to notice a few more particulars respecting this most celebrated emporium of Fuhkeen, and one of the greatest in Asia. Its harbor is excellent and accessible to the largest men of war. The natives of this district seem to be born traders and sailors. Their barren country which furnishes employment for only a few hands, but far more their inclination, prompts them to leave their home, either for Formosa, or the principal emporium of the Chinese empire, or the Indian Archipelago, or for the fisheries along their native shores. Wherever they go, they are rarely found in a state of abject poverty; on the contrary they are often wealthy, and command the trade of whole islands and provinces, as well by their capital as by their superior enterprise and industry. Strongly attached to their early home, they either return as soon as they have acquired a small property, or they make large remittances. Many of the merchants settled in the north part of China return annually with their profits.

It is highly desirable that a Christian Mission should be established here. The facilities for disseminating the divine word are greater in this place than in any other part of China. The Spanish have a mission in the environs; but it seems to be almost unknown. Though I have had intercourse with thousands of Amoy men, yet I have never met with one Christian among them.

Boldness, pride and generosity are characteristics of the natives. They have always been obstinate against governmental encroachments.—They were the last who kept up resistance to the Tartar usurpation; and many of them preferred a voluntary exile in Formosa or India, to compliance with the customs of their conquerors, and submission to barbarians. They defended themselves bravely at Formosa, and became notorious for piracy. Successful in resisting the attacks of the imperial fleet, they established a maritime government; and were never entirely subdued by force, but finally yielded to persuasion and bribery.

Literary fame is no object of their ambition;—but they generally learn to count and to make up bills. Their language differs widely from the mandarin dialect, and they are obliged to learn this with the same labor as we acquire Latin.—In their dealings they have a name for honesty above all other Chinese. Though incessantly hunting for gain, they are not mean, and they are anxious to establish a fair character. Solicitous to cultivate friendship with strangers, they have always associated with them freely, who never been beyond the reach of government. They have been frequently entrusted with high offices by those foreign states where they have resided as colonists. One of their descendants as late as the middle of the last century, ascended the throne of Siam.—[*N. Y. Observer.*

Christian Watchman.

BOSTON, AUGUST 30, 1833.

DEATH OF WILBERFORCE.

The latest information from England announces the decease of this most excellent man, in the 74th year of his age. Among the few who have lived, whose untitled names, when pronounced, excite the respect and love of all the wise and good, we may proudly place that of Wilberforce. We do not want to call him the Hon. or the Member of Parliament, or to attach to his name the fulsome, unmeaning Esq. to give him importance. The simple mention of his name calls forth at once a nobler veneration than the highest title with which men dignify the great,—it calls into exercise the homage of the heart. However the vicious and the unprincipled may affect to despise such men as Wilberforce, if the moral power of their conscience is not utterly obliterated, they cannot withhold their inward reverence for the disinterestedness of such a man. He was one of those whom Paul mentions, who have "lived not unto themselves." He believed, and acted on the spirit of the principle, that his talents and means of doing good were given him for the benefit of his race. A Christian in the best, the evangelical signification of the scriptural term, he became the philanthropist, the universal friend of man. The early inspirations of his piety led him forth in noble efforts to counteract and destroy the abominable wickedness of the Slave Trade, and Slavery. When but a young man, he associated himself in this effort with the immortal Clarkson, and Granville Sharp.

About the year 1785, Thomas Clarkson called on Wilberforce in reference to this business, and was courteously received by the latter, then a young senator [illegible] high interest as afterwards distinguished his course. The first petition to Parliament for the abolition of the Slave Trade was in 1785, when its reception was discouraging. The scheme was believed to be as impracticable and as visionary as many persons now consider the emancipation of the two millions of slaves in our own country. It was supposed that it would immediately involve the British West-Indian islands in confusion and ruin. However plainly men saw its wickedness and oppression, they dreaded the evils which its abolition painted in their imagination. But the friends of humanity persevered, and the criminality of the Slave Trade was so plainly presented before the community, that the subject took a strong hold on men of principle, and the friends of abolition multiplied.

On the 22d of May, 1787, the abolitionists combined their energies by organizing an effective committee. Preparations were made to bring the subject before Parliament, that the question might have a fair trial. Clarkson was said to have "laboured with the self-devotion of a martyr; visiting the various sea-ports, conversing with those who had been engaged in the traffic, and securing witnesses competent to depose to the facts of the case before either House of Parliament. The information which he thus obtained was of the highest importance in the progress of the discussion, and enabled Mr. Wilberforce, and other parliamentary friends of the abolition, to make out a case which carried conviction to every honest mind, and secured the cordial support of the nation."

On the 9th of May, 1788, Mr. Pitt introduced and carried a motion for taking into consideration the circumstance of the Slave Trade, at the then next session of the House. When the subject came forward, "Mr. Fox complained of the ignorance, in which Mr. Pitt left the House respecting his views, and the delay which the proposition would involve; declaring that for himself he had no scruple about asserting at the outset, that the Slave Trade ought *not* to be *regulated*, but *destroyed*." He considered it idle and absurd to treat the subject on any other principles than those of humanity and justice. Though on many subjects Pitt and Fox were usually ranged on opposite sides, and "dividing between themselves the admiration and confidence of political parties, yet Mr. Pitt speedily coincided with Mr. Fox in this matter, and continued, throughout the prolonged agitation of this question, the consistent and able advocate of the abolition." Mr. Pitt deceased before the question was settled, and Mr. Fox succeeded as prime minister. As an evidence of his sincerity in previous labours, he made abolition a ministerial question.

On the 12th of May, 1792, Mr. Wilberforce brought the whole question before the House, "closing one of the most powerful speeches that was ever delivered within the walls of St. Stephen, by laying on the table, as subjects for future discussion, twelve propositions which he had deduced from the privy council report." These represented a statement of facts, showing the enormities of the Slave Trade.

On the death of Mr. Pitt, in January, 1806, the Fox and Granville administration commencing, the question of abolition was immediately ushered into Parliament under their favour. June 10, 1806, Mr. Fox moved "that this House, considering the African Slave Trade to be contrary to the principles of justice, humanity, and policy, will, with all practicable expedition, take effectual means for the abolition of the said trade," &c.—This being carried, Mr. Wilberforce immediately moved an address to the king, praying that he would invite foreign powers to cooperate in the measure. This being adopted, the great question was considered as decidedly triumphant. A bill for the abolition of the Slave Trade was at length carried in both Houses of Parliament, which, after the death of Mr. Fox, received the royal assent. Of the announcement of this assent in Parliament, Mr. Clarkson thus speaks:—"As the clock struck twelve, just when the sun was in its meridian splendour to witness this august act, this establishment of a Magna Charta for Africa in Britain, and to sanction it by its most vivid and glorious beams, was completed."—Thus, after twenty years of painful effort, Mr. Wilberforce and his friends succeeded; and we gratefully acknowledge the goodness of God in not only giving this success to the cause of justice and mercy, but in sparing the life of this good man to the period, when he witnessed his fellow-citizens nobly occupied in emancipating the slave from his shackles, and giving him the liberty of which God has made him the rightful heir.

It is delightful to reflect, that with the lapse of time, the principles of the gospel, which have actuated the good men of the present and former ages, are receiving a larger portion of the homage which is their due. When we venerate the memory of those who have blest the world by their deeds of benevolence, if we do this with right feelings, we rather praise the excellence of virtuous religion, than the feeble mortals, who were God's instruments in blessing the world. While the men we celebrate are beyond the plaudits or the censures of the age, we derive, in commending them, a new stimulus to holy action. We feel an ardent desire to tread in their steps, that our fellow-men may not be the worse, but the better, for our having constituted an item in their society. St. Paul did not consider the commendation of the ancient saints as a theme unworthy of the pen of inspiration; but, after enumerating their achievements, which were wrought under the influence of holy faith, he calls them "a cloud of witnesses, of whom the world was not worthy." And it is a distinctive feature of our own times, that whilst the blood-thirsty conquerors of ancient days are execrated for their inhumanity, and remembered only as the butchers of their race, the men of God, who are cast in the mould of Wilberforce, are reverenced as the friends of human kind.

He was the pattern and ardent advocate of evangelical, spiritual religion. His book, published more than thirty years since, entitled "A Practical View of Religion," exhibited him as the friend of the best religious principles. The character of his mind and the pious feelings of his heart are therein developed, and it was this religion that gave the main spring to all his philanthropy, and caused him to enter with such efficiency in the destruction of a traffic, yet the disgrace of a portion of the world so far unworthy of the name of "civilized." The eternal principles of right and mercy, which actuated him, must be the pole-star of all the friends of the human race; for the decree has gone forth, and must be executed, that "every yoke shall be broken, that the oppressed may go free."

For the Watchman.

PREACHING TO PREACHERS.—No. 4.

In a former communication, I adverted to the ignorance of ministers in regard to what are sometimes called the common concerns of life. On this point I have a few more facts to add. Let me say in this place, however, that the things with which ministers *are* usually familiar, ought to be called *common concerns*. But such is not the language of mankind, and I shall endeavor, in the present instance, to avail myself of the language in common use.

In a flourishing town, in the very heart of one of our New England States, resides a minister of first-rate intellectual attainments, and of undoubted piety. But so utterly ignorant is he of every thing pertaining to the ordinary occupations of human life, such, for example, as agriculture, gardening, mechanics, manufactures, and the [illegible] among his best friends, that "he is very able in the pulpit, but good for nothing out of it." And though his parish is large and flourishing, yet neither numbers nor "graces" seem to be upon the increase. I ought even to add that within this very parish, during the last ten years, a society has sprung up and grown to a considerable size, whose views are very far from being evangelical. I do not say that we are able to trace the causes;—but there is some reason to fear they might be traced, at least in part, to that ignorance of common concerns which has just been mentioned.

It is commonly reported that this minister used to request his gardener to put labels over the various kinds of vegetables, when they were planted in his garden, in order to know which they were, when they came up; that he used to purchase dry flour casks to salt his pork and beef in, &c. These stories, true or untrue, and many more of a similar character, are studiously reported, especially by his enemies, and often bring ridicule upon him, and through him upon the cause he has so ably espoused.

I can myself testify to some of his blunders. I have known him lose himself near the borders of his parish, only a few miles from home, and not thinking to inquire, or not understanding the manner in which the people give directions, wander about for a considerable time. I have known him ride in his chaise for miles, over difficult mountains and bad roads, without the bits in his horse's mouth, and not knowing what the matter was; some person having taken them out in feeding.

Another minister, who was a zealous teacher of youth, lowered himself one day very much in their estimation by showing himself ignorant whether the *coat*, as it is called, of the flax-plant, (one of the most common productions in that region) grew upon the outside or the inside of the stalk.

A third amused his people, one autumn, by inquiring almost every where, for a clothier who could color *clergyman's gray*: meaning a mixture of black and white. The workmen, on whom he called, perceiving his ignorance, kept up the joke by saying that themselves could not color in that manner, but that *such an one* could; after sending him on his fool's errand a journey of many miles.—It is an ill wind that blows no good, however; and in the present case one thing very important to a dyspeptic man was gained, viz. abundant exercise in the open air, on horseback.

It were greatly to be wished that ministers could know how much their influence is impaired by inattention to these little things. True, the fault is in the system of education; but their own fault consists in not making more efforts to promote a reform, when they know by an experience so painful, its necessity.

An acquaintance with common concerns, appears to have been *one* cause among many others of St. Paul's popularity; and it is highly probable that the same remark might be applied to several of the other apostles. Is it improper to say that even the Saviour of mankind, speaking of him as a human being, derived unspeakable advantage from the same sources? And, in this point of view, were the thirty years which he spent in preparing for his great work, lost? Without this education would so many beautiful parables and illustrations of his doctrines have fallen from his lips,—only a small portion of which have probably reached us?

Dare I hope these little essays would meet the eye of but one minister who needs them, I would plead with him to consider them, though they come from a "Layman." It is one who loves and respects the sacred profession, and who would rejoice as much to elevate it, as many no doubt would to degrade it, while they "know not what they do;" nor ever trace deeply the consequences to themselves and to the generations that are to come after them.

A Layman.

Barnstable Church.—We learn that the Rev. E. N. Harris, late pastor of this Church, resigned his charge of the same in May last, in consequence of the ill health of his companion, and has gone with his family to the place of his nativity, Cornwallis, N. S. We hope the change of scenery and climate will prove salutary in the recovery of Mrs. Harris's health. He is succeeded in the pastoral office by the Rev. Mr. Chessman.

Newton Theological Institution.

The anniversary of this Institution will be held on Wednesday, September 11. The exercises will commence at precisely half past 9 o'clock, A. M.—The Senior class, the present year, consists of eleven—the largest which has yet left the Institution. The two lower classes are still larger, and there is a prospect, we understand, that an unusual number will enter the next Junior Class.

It is hoped, that all the friends of the Institution, who can, without great inconvenience, attend the anniversary, will endeavor to be present. Every one who desires the prosperity of the Baptist churches, and of the cause of truth, ought to feel, and manifest, a strong concern for the welfare of the Seminary.

The Rev. Mr. Cressy, of Hingham, is now engaged in a temporary agency, to raise funds for the Institution. No very general application has ever been made to the churches, on its behalf. The money which has hitherto been contributed has been furnished by comparatively a few individuals. It is believed, that the time has come, when the churches feel it to be their duty and their privilege to sustain the Institution vigorously with their money, and their prayers. It has already supplied many of our churches, with well educated pastors. With the blessing of God, and the zealous and liberal patronage of the denomination, its usefulness will increase every year.

For the Watchman.

Reflections of a City Minister.—No. 1.

How shall we escape, if we neglect so great salvation?

Am I a fellow man, and a minister of the Gospel, to shut my eyes to the awful fact, that most of my acquaintance, that the vast majority of the people of my charge, are actually neglecting the great salvation? I see it in their worldly maxims and engagements—their reading, their spirit, their chosen company. I hear it in their conversation--in which the subject is entirely omitted, or seldom and slightly, if at all, adverted to. I perceive it in the very language in which they acknowledge the faith of Christ—in their superficial acquaintance with the Bible, especially with its doctrines, laws, principles, spirit, internal operation, and blessed and holy fruits.

I look, *but I see in multitudes*, no settled subordination of temporal to eternal interests—no sacrifice of private interest and ease, to promote the public advancement of the Christian cause—nothing that looks like '*seeking first the kingdom of God, and His righteousness*'—nothing that looks like '*laying up treasure in heaven.*' I see no sober practical reference to the judgment day—no calm and holy preparation for the inevitably approaching event of death. Yet *what manner of persons ought we to be!*

I listen, but I hear no utterance of 'joy in God,'—no 'consolation in Christ'—no 'fellowship of the Spirit'—no prayers, no praise, that indicate the lively actings of 'faith, and hope, and love,' or 'zeal' for the trampled-down truths of the gospel, or for the salvation of their fellow-men!

I see business and amusement, solitary study, and social relaxation, impurity and drunkenness on every side; but, O Lord! I cannot see that all have obeyed the Gospel. And Thou triest the heart!

I go into their families. With the tender earnestness of a friend, I invite them to disclose to me their real views and feelings upon religion--upon that which Thou, Lord, hast called, 'the end of our faith—even the salvation of the soul.' 1 Peter i. 9.—But I find in their sincerest replies, no intelligent faith in thy divine declarations concerning their guilt, their corruption, their danger, their helplessness, their need of an atoning Saviour, and of a sanctifying Spirit. The testimony of men on other subjects, they daily receive, and act upon; but thy testimony, O God! on the great and affecting *things that belong to their peace*, they will not receive.

I enter into the house of God, to publish peace by Jesus Christ. I look around for faces familiar and dear in the daily walks of life. But *many such I never see there.* Various causes detain them. Their honesty will be sufficient, they say, to satisfy Thee, O God! or, their business allows them no time for rest, even on thy holy day! or, their amusements, alas! are dearer to their hearts than is their salvation!

Others are sometimes there, but oftener absent.—These two have their excuses. They are slightly ill on the Sabbath; or they are so fatigued with the labours of the week; or they have gone a short journey; or company from a distance have called to pass the Sabbath with them. They say they must not neglect themselves, [illegible] Lord, they dare to own such thorns?

Some there are indeed, who are always there, but alas it is to trifle; to gaze, to glitter, to talk, to laugh, or perchance, to sleep! If ever for a moment pierced by thy truth, the slightest return to the company and concerns of the world, effaces every spiritual and salutary impression. How shall thy word be fruitful when scattered on a rock?

Alas! an impious idolatry, the love of this present world, lies at the bottom of all this ignorance, this indifference, this incredulity, these pretended doubts and difficulties, this superficial and fading seriousness! Yet death is fast shutting every eye upon this world forever. How then *can* we be saved?

A Pastor.

HAMILTON INSTITUTION.

From the Catalogue just published, we learn that there are in the Collegiate Department 40 Students, in the Preparatory Department 72, and in the English Course 12. Total, 124.

The regular course of instruction now embraces six years, and it has been deemed expedient to make a distinction between the Classical and Theological Departments. The classical and scientific course of study is extensive; and it has been deemed expedient to divide the Institution into two departments, Collegiate and Theological, appropriating to the former the ordinary Collegiate names of Classes. Provision is made, as heretofore, for such as wish to pursue the requisite studies for admission into the Collegiate course. The Preparatory Department is under the care of a Professor. The Institution is open to young men of every evangelical Christian denomination, possessing the requisite qualifications. $1000 have been recently subscribed for augmenting the Library, which, in connexion with the books now possessed, will furnish a large number of most valuable works. There is also under the control of the students, a Reading Room, supplied with valuable periodicals. Board, washing, and lodging are one dollar per week, and the Tuition, per annum $16.

New Hampton Institution.

Our readers will observe, that in another column, we have given a brief account of the recent annual examination at this rising literary Seminary. We had not the pleasure of being present; but from the remark of a literary gentleman who was, and who had previously attended on these occasions, we feel authorized in saying, that the Institution never stood higher than at the present moment. We most cordially congratulate its patrons on the prospect of its greater usefulness, and in the hope that its religious advantages will keep an honourable and advancing pace with its literary.

Barnstable Association.

The Barnstable Association held its second anniversary with the Baptist church in Edgartown on the Vineyard, Aug. 14 and 15. Br. F. Shurtleff was chosen Moderator, Br. H. Marchant, Clerk, and Br. W. Marchant, Assistant clerk: Br. Lathrop of Harwich delivered the introductory sermon; after which a collection was taken for the widows and orphans of deceased ministers.

The various benevolent objects were recommended to the attention of the churches; Foreign and Domestic Missions; Home Mission Society; Bible Society; Temperance; Ministerial Education; Literary institutions; Watchman, and other religious publications; Colonization, Anti-slavery and Peace Societies, &c. A collection was taken up for Foreign Missions.

The business of the Association was conducted with the greatest harmony and brotherly love; they seemed to be a little band engaged in the same object. This infant association consists of eleven churches; eleven ordained ministers; one Licentiate; no revivals had occurred during the year, and but very few additions.

A large part of the time was employed in devotional exercises; the meetings were well attended, and we cannot but hope, that a divine blessing will rest upon these services; especially as a series of meetings was attended on the succeeding days; during which the Lord's supper was administered. The Lord was pleased in his providence to detain the brethren by contrary winds, till after the Sabbath; but it was evidently for their good, for they were better prepared to return home, under the influence of the good Spirit; and it may be over-ruled as the means of promoting a revival in the several churches. Indeed it was proposed, that in future sessions, the succeeding days of the week and the Sabbath should be included; that we might have more than dry husks of business.

The reports from the Sabbath schools were interesting; indicating that the churches are taking a lively interest in them. In one instance, several adult classes had recently been formed, with the hope, that they would be multiplied, till the congregation generally should attend, either as teachers or as scholars.

Brethren from other Associations who visited us, were Choules, Hill, Miner, and Lovell. Their presence was encouraging; and we hope that many more will remember us next year; when the session will be in Harwich.—*Comm.*

THE DISTANT WEST.

Extract of a letter from a Minister of the gospel, who has been journeying and preaching, to a Ministering Brother in this vicinity, dated Edwardsville, (Illinois) July 30, 1833.

Dear Brother,—By the good hand of the Lord upon me, I have gained what may be termed the outward bounds of my journey, and am now turning my face towards the rising sun. I have journeyed, since I left home, nearly 2000 miles,—have seen much, made many inquiries, and laboured some; but whether I have done much to promote the cause for which I am thus labouring, is not mine to determine, though it has been my wish to do so. I have traversed the State of Ohio quite extensively, have touched on the south shores of Indiana, and the northern shores of Kentucky, passed through the lower part of Illinois, visited a portion of Missouri, and have recrossed the Mississippi, and am thus far on a central tour through this State and Indiana, and expect to strike the Ohio again at Cincinnati.—In all these western States, there is an extended field of labour. But the labourers must be persons of the right stamp; they must possess a genuine Missionary spirit. To be useful, they must be willing to endure hardness; to suffer privations with patience; to forego the privileges and social enjoyments in which they have been nurtured; and to labour with persevering fortitude; looking for a reward *not of dollars*, but in the *luxury of doing good.* Have you any of this description? If so, send on a half dozen forthwith to Illinois. I am persuaded that many dream of the West, and paint it in imagination very different from what they may find it. It is a field of labour, toil and privation; but no less important as a field of moral culture, though it might be less inviting to a mercenary mind.

DEDICATION.

On last Lord's-day, the 25th inst. the new Meeting-house erected by the Baptist Church and Society in Harvard, was dedicated to the service of Almighty God. By the request of our friends in that place, Rev. Mr. Aldrich, pastor of the Baptist Church at East-Cambridge, was engaged as their supply on that day. In the morning the house was dedicated, when a discourse was delivered from Eccl. v. 1—"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools." The house was completely filled, there being present about 350, which is the number it will conveniently seat. The house is of wood and well built; the painting, executed by Mr. Robinson, recently from Boston, was done with fine taste and in the best manner. The painting of the pulpit, the front galleries, and the doors, was admirably done.—Their house is 40 feet by 50; 48 pews on the floor, with galleries at the end only. The whole expense of the house, including a fine bell, carpeting of the aisles, &c. was 2200 dollars, all of which has been paid. It was completed and ready for dedication in *less than five weeks* after the first timber was brought upon the ground. Our friends there, are at present, destitute of a pastor, Rev. Mr. Lazell, having been taken from his labours among them, by sickness, after he had discharged the duties of a pastor to that people only for a few months. He has been obliged to resign his pastoral office, himself ever preaching again, especially in New England. The church there, consisting of more than 100 members, is in a good state, in a good degree awake to the interests of Zion, able and willing to support the ministry of the word, and waiting to welcome one as an under-shepherd whom God shall send. They are preparing their old meeting-house, for a boarding-house for a Female Seminary, which they are expecting a kind Providence will soon enable them to establish in that place. On the whole, their prospects are encouraging and there is presented an inviting field, for a faithful labourer in Christ's vineyard. It is hoped they will soon be favoured with the stated labours of a devoted pastor, whose efforts for the advancement of the Redeemer's kingdom there, will be crowned with the blessing of God, that many may be converted to his service, and his own glory advanced.—*Communicated.*

The Mormonites.

We regret to learn, as may be seen in a paragraph on our last page, that this sect of religionists in Jackson county, Missouri, have been abused by the people of that State, in violation of every honourable principle of religious liberty, as well as in defiance of the law. Had they observed the advice of a heathen man, the town clerk of Ephesus, they would have done better. His advice was, "If Demetrius, and the craftsmen which are with him, have a matter against any man, *the law is open*, and there are deputies, let them implead one another." When men undertake to settle disputes of any kind by violent means, and especially when religious prejudices obtain such ascendency as to induce men to resort to physical force, calamity to both parties cannot fail to be the fearful result.

Notice to Publishers of Newspapers.

Post Office, New York, Aug. 15, 1833.

The following Circular was received this day from the Post Office Department, and in conformity with the instructions therein contained, the postage will in future be required upon all papers sent to the British Provinces, unless paid at the United States Post Office on the frontier.

Samuel L. Gouverneur, P. M.

CIRCULAR.

Post Office Department,
Northern Division, August 15, 1833.

Sir—It being communicated to the Department that the Post Masters in British North America have been instructed not to collect, nor be accountable to this Department for the United States postage on newspapers sent by mails from the United States into the British Provinces, it becomes necessary to require that payment of such postage be made in the United States. You will, therefore, inform the publishers of newspapers, sending from your office to subscribers in the British Provinces, that it will be necessary to pay the postage in advance at your office, or cause it to be paid at the United States Post Office on the frontier, which despatches such papers across the line, otherwise they will be detained at said Frontier Office.

I am, respectfully, your ob't serv't, A. Nelson.
For the Post Master General.

To S. L. Gouverneur, Esq. P. M. New York.

☞ Our subscribers in the British Provinces are informed that we shall pay the postage, which is a cent and a half on each paper, until the 1st of January, 1834, commencing Aug. 23, 1833. We would thank our agents to collect the amount of postage, due us, up to January next, and remit it by mail.

The public recognition of Rev. William Bowen, as pastor of the Baptist Church and Society in Medway, occurred on Wednesday, 14th inst. Rev. Edward Peterson, of Bellingham, read a portion of Scripture and made the introductory prayer; Rev. Thomas Driver, of Dedham, preached the Sermon; Rev. A. Samson, of Southborough, made the consecrating prayer and gave the Charge; Rev. J. M. Driver, the Right Hand of Fellowship; Rev. T. Driver addressed the Church and Society; Rev. T. White, of Medfield, made the concluding prayer. The day was remarkably pleasant, the exercises solemn and calculated to impress every mind with the importance of our holy religion.—[*Communicated.*

For the Watchman.

SOUTH READING ACADEMY.

The semi-annual examination and exhibition of this Institution occurred on Friday, the 16th inst. The number of visiters from the neighboring towns was unusually large; consisting principally of clergymen and gentlemen interested in the subject of Education. A delightful day, and the order and general excellence manifested in the performances, gave decided satisfaction to the friends of learning. Without commenting upon the marks of proficiency exhibited by the students, we offer a few remarks upon the present condition and prospects of this Institution. According to the Annual Catalogue, the number of students during the past year has been ninety-six. This fact shows that the Institution has not lost public confidence by a frequent change of Instructers. A succession of efficient men, fully adequate to the responsibilities of their office, and who have generally been called to fill more important stations, has obviated the evils of frequent change. This subject will claim the special attention of the Board of Trustees in all their appointments; so that the want of permanency may not prove an injury to the student.

During the past year, several new Institutions similar to this, have been called into existence in New England, by the increasing demands of education.—We rejoice that it is so. We consider it as one of the brightest marks of the spirit of the age. The evident tendency of such Institutions is to give the community intellectual elevation, and, if they are rightly guided, to make men not only wiser but better. But when they are multiplied, and peculiar inducements at the new establishments are offered to the public, those already existing are for a time made to suffer. Such is the necessary result of limiting the extent of country, from which an institution is to derive its support. What then is to be done? Greater influence must be exerted within its narrowed limits; the efforts of the friends of learning must be concentrated. By this means, although our seminaries of learning be increased ten-fold, they may all be fully sustained.

It becomes then the duty of the Boston and Salem Associations to bestir themselves, and not permit an Institution in their midst to languish. Thus we trust, that South Reading Academy will still continue to be the resort of young men, preparing either for higher seminaries, or for the more active and common occupations of life.

Every effort will be made to render the instruction of the first order,—the moral habits of the student will be a subject of special regard, and nothing will be neglected, which can minister to his interest or convenience.

The regular meeting of the Board of Trustees was unusually well attended, and a fixed determination was manifested to sustain the past character of the school.

The late Assistant Instructer, Mr. Samuel Randall, jr. was unanimously appointed Principal—and was authorized to employ such aid in imparting instruction, as the best interests of the Academy require. The success of Mr. Randall the past year, and the evident delight with which his appointment has been hailed by the pupils and patrons of the institution, together with his distinguished qualifications, natural and acquired, cannot fail to excite the most cheering anticipations of the result of his labors. The next term will commence on Monday, the 9th of September.

R. B. J.

MRS. CHILD'S NEW WORK.

This excellent woman is favourably known to the public from her valuable publications. They have, from their intrinsic merit, commanded attention. It is not usual for a lady, who commences author, to receive the public praise of a literary periodical. This, however, is the distinction which Mrs. Child has gained. The last North American Review speaks of her talents with great respect, in a notice of three of her books. In remarking on her intellectual power, the Review says, "We are not sure that any woman in our country would outrank Mrs. Child. This lady has long been before the public as an author, with much success. And she well deserves it; for in all her works we think that nothing can be found, which does not commend itself by its tone of healthy morality, and generally by its good sense. Few female writers, if any, have done more or better things for our literature, in its lighter or graver departments."

We are not sure that Mrs. Child will immediately obtain much commendation for her last book, for she is now much agitated. The work to which we allude is entitled, "An Appeal in favour of that class of *Americans* called Africans." We admire the moral courage of this lady in risking her literary name by taking the stand which she does in this volume.—Mrs. Child may be censured by many as imprudent,—for this is not unfrequently the fate of those who are the advocates of justice and mercy,—but believing that her cause is good, we congratulate her on the meed of praise which she merits, and which we doubt not will be awarded to her at no distant day. Her book, so far as we have examined it, appears to present a mass of surprising facts on the evils of Slavery, which will much enlighten the public mind. We are pleased to find a lady so correctly presenting a subject of such importance; and we hope she will succeed in not only exciting the general interest of men of influence, but that she will also enlist on her own side, the sympathies and moral feelings of her own sex. In this matter, we need the aid of our virtuous and principled females.

Newton Theological Institution.

Notice to Candidates for Admission.

This Institution is adapted to the instruction of graduates and others, whose attainments enable them along with graduates, to proceed profitably in theological studies. It is 'open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.'

Under the deep impression of the importance of making the regular course of studies here as thorough and as complete as at any Institution, and of encouraging at the Colleges a due attention to one of the most interesting of the ancient languages, it has also been required that candidates for admission be acquainted with Prof. Stuart's Hebrew Grammar, and with his Hebrew Chrestomathy as far as to the end of the extracts from Genesis and Exodus. Those who may not be able at College or elsewhere, to make this preparation, should, if possible, be in Newton as soon, at least, as the time of the Anniversary of the Institution, and employ the succeeding vacation in the most favorable circumstances for being prepared to enter at the beginning of the term. Special attention will be paid to their progress. The Anniversary is to occur on Wednesday, the 11th of September; and the term is to begin on Thursday, the 24th of October. Irah Chase, *Senior Professor.*

July 22, 1833.

To the Alumni of Newton Theological Seminary.

The time having now arrived when a number of students have graduated at Newton Institution sufficiently large to form a society of Alumni of considerable strength, it has been deemed expedient to hold a meeting at Newton for that purpose, on Wednesday, 14th of Sept. after the exercises of the Anniversary shall have been finished. All who have been matriculated as members of the Seminary, are earnestly invited to be present on that occasion to co-operate in forming such a society for the promotion of the interests of our beloved Institution.

In behalf of the Alumni in the vicinity of Boston,

Boston, Aug. 27, 1833. Wm. Hague.

Juvenile Watchman.

Published weekly at No. 127 *Washington street, for* $1 *a year in advance;- six copies for* $5.

Contents of No. 20.—Memoir of C. C. W.—"Be ye also ready"—Pursuit of Virtue—Sabbath School Anniversary—Sabbath School Meeting at Lowell—The Question—Remarkable Escape from the Indians—Disobedience to Parents—The Peaches, a fable—The Dying Child—Letter from G. L. H.—The Sea Serpent.

Connecticut Baptist Literary Institution.

This new establishment for useful education, and especially with ultimate reference to Theological and Biblical instruction for the Christian Ministry, was opened on Wednesday the 21st inst. This Institution is located in Suffield, the generous citizens of which have contributed one half the amount necessary for its endowment. Its present prospects are in consequence of the liberal spirit of the Baptists in Connecticut, who have been encouraged and cheered in their noble efforts by the untiring perseverance and ardour of the Rev. Gustavus F. Davis, President of the Board. Mr. Davis made an appropriate Address on the occasion. The public exercises were held in the Academy of Suffield, gratuitously furnished for the temporary accommodation of the new Institution. Measures for the speedy erection of a permanent building for a Seminary are in operation. The site is a commanding elevation in the centre of Suffield, and contains 16 acres of excellent land.—Between thirty and forty Students were expected to commence their studies without delay. We wish a successful progress to our brethren, in this new effort to promote useful learning.

Lowell Theatre.—Our readers will remember, that by a decision of the inhabitants of Lowell in a recent public town-meeting, they refused to give permission for theatrical exhibitions. Without license, however, and in violation of law, the building erected for the purpose was opened, and a Theatrical exhibition was made. Soon after, a prosecution commenced, and one of the leading men was tried at the Police Court, and convicted. He was bound over in the sum of $350, to answer at the Court of Common Pleas to be held in November. But as assurances were given that no further violations of the public peace should occur, it was compromised that no further prosecution should be had in the case.

Card.

The subscriber acknowledges the receipt of *Ten Dollars* from individuals of the church under his care to constitute him a member for life of the Massachusetts Sabbath School Union. While he regards this as a token of affection for himself, it is more acceptable as an expression of love to Christ and to the souls of the rising generation. A. Samson.

Southborough, Aug. 24, 1833.

Religious Compendium.

American Missionaries to Patagonia.—Messrs. Arms and Coan, Missionaries of the Am. Board to Patagonia, sailed from N. York, 19th inst. in sch. Mary Jane, Capt. Clift. She is bound to the straits of Magellan, on a sealing voyage, and it is expected will land the Missionaries at Gregorie's Bay. The vessel belongs to Silas E. Burrows, Esq. who has very liberally provided the two gentlemen with their passages and stores on this voyage, and also directed the captains of several other sealing vessels of his in the same waters, to afford them any supplies and facilities which they may desire, all free from any charge whatever. The object of this Mission is chiefly to explore the extreme southern part of this continent, ascertain the nature of the country, the character and habits of the natives, their degree of intelligence, and especially their religious opinions and systems; with a view to the establishment of permanent missions among them, should it be found practicable and expedient.—*N. Y. Obs.*

What next?—The Hartford Christian Secretary states that the committee of the first ecclesiastical society in Canterbury have prohibited the scholars of Miss Crandall from attending divine worship in the meeting-house on Canterbury Green! The school, it is said, is within the parish of Canterbury, and but a small distance from the meeting-house of the first society, and there is no other meeting-house within three miles.—*Ib.*

A Great Revival.—At the Stamping Ground Church in Scott county, Kentucky, says the Frankfort, (Kentucky) Cross of August 8, we have been informed, that a great revival of religion is in progress, under the ministerial labors of Rev. James D. Black. During about a week ending on last Saturday, we understand br. Black had baptized sixty three persons, and the work was still increasingly [illegible] from North Fork, where the Elkhorn Association will commence its session on next Saturday.

Mission to Siam.—We are sorry to learn from the Chinese Repository for February, that Mr. Abeel, on account of ill health, has been obliged to leave Siam. On the 15th of January he was at Singapore, where he had been for about two months: and though his health was considerably improved, it was still uncertain with him, whether he should return again to Bankok.

From a communication written by Mr. Abeel, for the Chinese Repository, it appears to be doubtful whether Protestant Missionaries are to be tolerated and allowed to prosecute their labors under the present government of Siam. There is at present, it is supposed, no Protestant Missionary in that country;—Mr. Jones was, by late accounts, at Singapore, waiting for an opportunity to go up to Bankok.

During his last visit to Siam, Mr. Abeel was occupied much of the time in distributing Christian books among the people on board the Chinese junks. About 80 of these junks, he says, visited Siam during the last season.—*N. Y. Obs.*

Literary.

New Hampton Institution.

The annual examination of this rising Seminary was attended with the usual services during week before last.

The examination of the English Male Department commenced on Monday, and continued through the day following. This branch of the Male Department, under the care of Mr. Curtis, appeared to very good advantage. The young lads under his care gave the most satisfactory evidence that they had been diligent in study, and had been thoroughly drilled in the branches to which they had directed their attention.

The students in the languages, who were also examined on Tuesday, exhibited a most thorough knowledge of the rudiments of the languages to which they had given their attention, and also a remarkable readiness to give a clear and correct rendering into English. This branch of study, under the care of Prof. Chaplin, has received a new impulse during the past term.

The students in Mathematics and Chemistry, under the instruction of Prof. Heath, appeared in their examination to unusually good advantage. Their performance on the black board were ready, and evinced an intimate knowledge of the first principles.—We were particularly pleased with the course pursued in the study of Chemistry. It was not the dry and uninteresting commiting of abstract sentences, but the students were brought directly to the apparatus—experiments were made, and the student was required to explain the process. This course, while it gives an interest to the study, at the same time prepares the students to apply the principles of Chemistry to the common business of life.

The class in Theology was also examined on the same day. This class has been collected since Prof. Smith entered upon the duties of his appointment, and is under his special care and instruction. The class has made good progress during the term. Their examination evinced a diligence in study, and satisfied us that they had enjoyed the instruction of an able Professor. This department is one of the first importance. It is training up young men for the sacred ministry; and it affords us great pleasure to have the assurance from what we have seen and heard, that we have a man at the head of this department so well qualified for the task.

On Wednesday, the female department was examined in the several branches to which attention had been given during the term. We should speak particularly of the branches of study in which the pupils were examined, if it were necessary. But we are permitted to say that the exercises were highly satisfactory without exception. All the recitations gave evidence of thoroughness and perseverance on the part of teachers and scholars. All the branches of study seemed to be well understood. The design of the teachers seemed to be to make *scholars* of the young ladies committed to their charge. Some excellent specimens of composition were presented by the young ladies, consisting of French with English translations, and pieces of English prose and poetry.

At the close of the examination, the valedictory address was read by one of the young ladies, and the following hymn, composed by one of the pupils, was sung.

The hour at length draws near,
That we are called to part;
Affection prompts the rising tear,
And sorrow fills each heart.

Dear teachers, ever kind,
Our warmest thanks receive;
And oft shall memory bring to mind
The lessons that you gave.

These halls, to science dear,
We soon must bid adieu;
But oft shall fancy, ling'ring near,
Her former task pursue.

To those who here have made
The pearl of price their own,
May Jesus ever on you shed
His richest blessings down.

To all we say farewell;
We hope to meet above,
And there with God together dwell
In full and perfect love.

After the hymn, some very appropriate remarks were made by Dr. Sharp, of Boston, in which, after alluding to the pleasure he felt in visiting the Institution on former occasions, and especially on the present, he presented some very important practical instructions to the young ladies, by which they should govern their future conduct in the active duties of life. The services were closed with prayer by Prof. Smith.

The Prize Speaking was attended on Wednesday evening. We do not know how the prizes were awarded, but we think that all were entitled to credit for having evinced strong marks of good speaking.

[In this exercise, twenty-two young men took conspicuous parts on subjects highly interesting to the moralist, as well as to the civilian and the patriot.]

On Thursday, the annual exhibition in Elocution took place in the presence of a large number of visiting gentlemen, and a crowded assembly. The exercises were performed in a manner which gave full satisfaction to the friends of the Institution and did credit to the young gentlemen who performed on the occasion.

[The seventy students, who delighted the audience with the variety and moral sentiment presented in their exercises on Elocution, gave evidence that they had honorably advanced under the direction of able instructers.]

ORIGINAL PERFORMANCES.

1. Salutatory in Latin. William L. Eaton.
2. Dissertation—Greek Literature. Prentice Cheney.
3. Debate—Are the present efforts of the Roman Catholics to spread their religion in the United States likely to prove successful? Leonard Kimball, Levi B. Hathaway.
4. Forensic Discussion—Which has the higher claim upon the friends of our slave population, the Anti-Slavery or the Colonization Society? Daniel Mattison, Noah Hooper, Benjamin Brierly, Samuel R. Alden.
5. Dialogue—The Miser. Moses Flint, Baxter Burroughs.
6. Greek Dialogue—David and Goliah. Josiah Minot, Levi Hall.
7. English Oration—The importance of sustaining Literary Institutions. James L. Whittier.
8. Oration before the Literary Adelphi. Reuben W. Hoyt.
9. Address before the Social Fraternity. Henry M. Nichols.
10. Address before the Berean Society. Caleb B. Davis.
11. Valedictory Addresses. David Burbank.

[*N. E. Baptist Register, abr.*

Yale College.—The New York Observer of Saturday contains an account of the Commencement celebration at this flourishing institution, which took place last week. Of the Oration delivered before the Phi Beta Kappa Society on Tuesday by the Hon. Edward Everett, the correspondent of the Observer says:—"The subject was *education*—its influence in giving dignity and power to man. There was much that was rich and splendid in Mr. Everett's remarks. I say *remarks*, because there was hardly any attempt at unity in treating the subject. But there was glowing eloquence, and classical allusion, of uncommon felicity and beauty." In the evening, an address was delivered by Hon. David Daggett, on entering upon his new foundation as Kent Professor of Law. The exercises of Commencement day were universally spoken of with great approbation. The degree of A. B. was conferred upon eighty seven young gentlemen of the Senior Class. The degree of A. M. was conferred on 34 graduates of the College. The degree of D. D. was conferred on Rev. Sereno E. Dwight, President of Hamilton College, and Rev. N. W. Wheaton, President of Washington College, Ct. The degree of L. L. D. was conferred on His Excellency Henry W. Edwards, Governor of Connecticut, Hon. Ezekial Chambers, Senator of the U. S. from the State of Maryland, and Hon. Edward Everett, of Massachusetts.

Eighty six young men have already been admitted to the Freshman class—the largest number ever known at Commencement. Should the ordinary increase take place at the opening of the ensuing term, the class will not be less than *one hundred and twenty.*

Harvard University.—The annual Commencement exercises took place at Cambridge on Wednesday. Fifty-four young gentlemen received the degree of Batchelor of Arts.

The exercises of the day were as follows:—

1. A Salutatory Oration in Latin, by Joseph Lovering, Charlestown.
2. A Conference. "Common Sense, Genius, and Learning. Their Characteristics, Comparative Value, and Success," by George Inglis Crafts, Charlestown, S. C., David Stoddard Greenough, Roxbury, Daniel Fletcher Webster, Boston.
3. An Essay. "The Profession of the Teacher." Daniel Waldo Higginson, Cambridge.
4. A Colloquial Discussion. "The Moral Effect of Public and Domestic Amusements." George Edward Ellis, Boston, Morrill Wyman, Charlestown.
5. A Conference. "The Prospects of a Scholar, a Politician, and an Independent Gentleman, in the United States." James Loring Baker, Hingham, Charles Warren Hartshorn, Taunton, John Osgood Stone, Salem.
6. An Essay. "The Tendency of Fashionable Life to turn Night into Day and Day into Night." Thomas Wigglesworth, Boston.
7. A Colloquial Discussion. "The Effect of Controversy on Partisans and on the Public." Thomas Bolton, Leicester, N. Y., Frederick Parker, Carlisle.
8. A Conference. "Contemporary and Subsequent Narratives of Historical Events." Charles Jarvis Bates, Boston, Richard Sharpe Young, Boston.
9. A Literary Disquisition. "The Influence of Ancient Art upon Ancient Literature." Charles Jackson, Boston.
10. A Literary Discussion. "The Poet of an early Age, and of a Civilized one." William Dehon, Boston, Charles Alfred Welsh, Boston.
11. A Dissertation. "The Respect due from Conquerers to Works of Art." Wm. Macay Prichard, Concord.
12. A Philosophical Discussion. "Comparative Utility of the Moral and Physical Sciences in the Present Age." Luther Clark, Waltham, Edward Josiah Stearns, Bedford.
13. A Dissertation. "The Effect of Maratime Enterprises on the Intellectual Character of a Nation." Abiel Abbott Livermore, Wilton, N. H.
14. A Forensic Disputation. "Whether the Diversities of Individual Character be owing more to Physical than Moral Causes." Hiram Keith Curtis, Stoughton, William Mack, Salem.
15. A Political Disquision. "On what does the Security of our Institutions depend?" Fisher Ames Harding, Dover.
16. An English Oration. "Enthusiasm." Wm. Whiting, Concord.
17. A Forensic Disputation. "Whether it be Possible or Desirable to free the Mind from Superstitious Associations." Henry Yancey Gray, Charlestown, S. C., Joseph Harrington, Roxbury.
18. A Dissertation. "The Field opened for men of Enterprise in the West." Moses Kelly, Groveland, N. Y.
19. An English Oration. "De Mortuis Nil nisi Bonum." Henry Warren Torrey, Boston.
20. A Deliberative Discussion. "The Expediency of Intervention by one Nation in the civil or Public Contests of others." John Homer Dix, Newton, Frederick Augustus Whitney, Quincy.
21. An English Oration. "The Spirit of Reform." Francis Bowen, Boston.

Exercises of Candidates for the Degree of Master of Arts.

1. An oration in English. "The Spirit of Ancient and Modern Education." Mr. Thomas Hopkinson.
2. A Valedictory Oration in Latin. Mr. Benjamin Halsey Andrews.

News of the Day.

FOREIGN.

London papers to the 31st of July have been received at New York.

In London, the question on the Irish Church Bill was settled, and the bill was read a third time on Tuesday evening, the 30th July, by a vote of 135 to 45, and then passed—the Duke of Wellington voting for it.

The Colonial Slavery Bill was read a second time on the 22d. It seems to have been determined, by common consent, to postpone any opposition to the bill till a subsequent stage of its progress.

The East India Company's Charter Bill, after some unimportant amendments, was ordered to be read a third time on the 26th.

A motion in the House of Commons for leave to bring in a bill to shorten the duration of Parliaments, was lost by a majority of 49.

Cholera again in London.—The Morning Herald of the 22d says—"we regret to find that there is no doubt but that the cholera has again appeared in the metropolis; though not as yet we believe to any alarming extent.

The anniversary of the first of the "three days" passed off in Paris without disturbance of any kind. This was celebrated as a day of mourning. Monuments were raised in the several places where the victims of that struggle fell and were buried, and funeral services were performed in the various churches. A report of a projected change of ministry, and of the dissolution of the chamber, was in circulation in Paris on the 28th. Mr. Thiers was the only member of the present ministry, it was said, who would retain his office, and Marshal Gerard was to be President of the Council.

The birth of a son and heir of King Leopold was announced at Brussels on the 24th, by a salute of one hundred and one guns. The young Prince is to receive the title of Duke of Brabant. Letters from Brussels of the 26th state, that the demands of Holland relative to the devision of the debt have been acceded to by the Conference at London, and that the assent of the Belgian government would not be withheld. The cholera has broken out at Antwerp. At Rotterdam it is raging with great severity, the number of its daily victims is being about 120.

The friends of humanity will regret to learn the death of the Hon. William Wilberforce, in the 74th year of his age—"a name," says a London paper, "with which there is probably associated more of love and veneration than ever fell to the lot of any single individual throughout the civilized globe."

Capt. Napier's gallantry in the victory over Miguel's fleet, though admired and applauded in Parliament by Lords Grey and Althorpe, amid the enthusiastic cheers of both Houses, lost him his rank in the British Navy. As soon as intelligence of the action was received in London, his name was struck from the British Navy list, in conformity with the provisions of the Foreign Enlistment Bill, which prohibits British subjects from entering foreign service.

The present state of affairs in Portugal may be learned from the following extract from the correspondence of the N. Y. Commercial Advertiser.

London, Wednesday Evening, July 31. *Half past 7 o'clock.*—The Exchange has been in a ferment all the morning, respecting intelligence from Portugal, which having been confined for the greater part of the day to one channel only, was necessarily subjected to much doubt and anxious enquiry. The facts on which alone perfect reliance can be placed at present are, that Capt. Napier's fleet was seen on the 22d, six miles from the entrance of the Tagus, and that preparations were making at Lisbon to oppose him. Miguel's flag was still flying on the forts, and there were no indications, up to that time, of any movement in favor of Don Pedro. The most important part of the intelligence circulated to-day, however, is, that an attack was made on Oporto on the 25th, by the Miguelite troops, under the command of Marshal Bourmont, in which he was repulsed with great loss, and had in fact sustained a total defeat. This, if true to the full extent, would leave little, if any, doubt remaining, as to the issue of the contest. But there are other accounts in town which claim the advantage in this case for the Miguelites, or at least, that there was no important advantage gained by the party of Don Pedro, and affirm that the attack was to be renewed on the following day. It cannot be said, therefore, that during the hours of business in the city, any thing positive was ascertained on this very anxious and interesting subject. The hope, however, prevails, that a decisive victory will turn out to have been gained by the constitutionalists at Oporto.

DOMESTIC.

Loss of lives.—Two men were suffocated in a kiln on Monday morning, about half way between Burlington and Moorstown. They were engaged in preparing a kiln for burning lime, in which stone coal and charcoal are used in alternate layers. In the course of the operation, and after the under layers had become ignited, one of the men descended for the purpose of levelling the coal, and was immediately overcome by the suffocating effects of charcoal. His companion went down to his assistance, and was similarly affected, and both were so completely prostrated as to be incapable of getting out. In this condition they were discovered by the wife of one of the men. She immediately descended the kiln, and attempted to secure a rope about her husband, in hopes of being able to pull him out, but soon found herself gasping for breath. She succeeded in reaching the mouth of the kiln, and after recovering herself descended a second time, but was again compelled to leave her husband, whom she beheld in the agonies of death beneath her. Unable to witness his expiring struggles without endeavoring to save him, the heroic woman made a third descent, and after every exertion, was forced to relinquish her desperate task, and the smothering effects of the charcoal were so distressing, that she was just able to reach the top of the kiln, when she fell from excessive exhaustion and faintness. The two men are dead.—*Phil. U. S. Gaz.*

The Transcript of Saturday contains a detailed statement of the means employed for the apprehension of the celebrated gang of counterfeiters which has so long invested the borders of Canada and the United States.

It appears an association was formed and organized in the fall of the last year. It consists of *all* the city banks, who pay $100 each, and about 100 of the country banks who pay $25 each per annum, to constitute a common fund to be expended, under the direction of a committee, in the accomplishment of the objects of the association. They chose E. Hersey Derby, jr. Esq. their soliciter, and immediately commenced operations. They caused a number of persons to be apprehended, but although they detected and delivered over to justice twenty-five or thirty of the "small fry" of utterers of counterfeits, they were unable to lay hands on the counterfeiters themselves until lately.

Two large parties, consisting of eighty men each, were organized, one of which proceeded to Stanstead, the other to Dunham, in Lower Canada, about forty miles apart and before any suspicion was excited, and at a time when it was known from previous information that most of the counterfeiters would be at home, their houses were surrounded and the inmates apprehended. No violent resistance was offered except in two houses, the doors of which being very strongly secured, it was found necessary to force, by breaking them down with logs of wood.

At Stanstead 12 persons were apprehended.

At Dunham the number of counterfeiters taken was thirteen.

Accident.—A sad accident occurred in this place on Monday, at the aqueduct which the Canal Company are constructing across Mill river. A horizontal pole, on which the scaffold and several sticks of timber rested, broke, and the scaffold, the men standing upon it and timber fell about 28 feet. Mr. George Strong, of that town, fell among the rocks, and was so much bruised and broken that he lived only two or three hours. He has left a wife and several children. Mr. Artemus Loomis, jr. of Southampton, and Mr. —— Wells, of Wethersfield, Conn. were seriously injured, but are likely to recover.

[*Hampshire (Ms.) Gaz.*

Natchez, Aug. 2.—*Steam Boat Accident*—Steam Boat Diana left this place on Tuesday evening the 30th July for Alexandria, with full cargo and passengers. Just below Hutchins' landing struck a snag about 3 feet under water, on her larboard bow abaft the forward hatch, which made a considerable break. She was immediately run ashore about 3 miles below Hutchins', and made fast, but sank instantly to the boiler deck. We have however the satisfaction to learn that the boat and principal part of the cargo, it is supposed, will be saved.—*Journal.*

Webster, Mass.—This flourishing town 15 years of age had no existence. It is now the seat of a large population, twelve factories, three meeting houses, and all is bustle and animation. Fabrics to the amount of rising one million dollars, are manufactured yearly. To the eye of the old settler these scenes are a romance, and to younger observers a pride and an incentive.—*Hartford Review.*

Black Hawk and his Party at Home.—We have been favored with the following letter from an intelligent correspondent, dated Fort Armstrong, Upper Mississippi, Aug. 5, 1833.

"The whole suit arrived here a few days since, loaded with assumed dignity and costly presents.

Keokuck's band speedily followed to welcome their brothers; a grand council assembled, among whom was myself, to witness the deliverance of the Hawk to his nation. The council opened with the address of the President to Black Hawk, in which he is informed that in future he was to yield supremacy to his inferior, Keokuck, the white man's friend.

The old chief rose, in violent agitation, denied that the President had told him so, and said that he would not be advised by any body; that he wanted what he said to be told to the President, and that he in person would have said so in Washington, but that his interpreter could not sufficiently make known his views. The colonel made to him a speech, stating that by his own treaty neither he nor his people could for the future head a band; and that by that treaty Keokuck was placed head of the Sac nation, &c. Keokuck spoke awhile to the Hawk, then addressed the council, begged nothing might be remembered of what the Hawk said; that he was too old to say any thing good, and that he was answerable for his good behaviour. The poor old chief recalled his words, and I do not know that my sympathies were ever more excited than in witnessing his expiring struggle for freedom. Nothing but his advanced age, and want of military power will prevent him from making another effort. In the sequel, Keokuck's band gave us a splendid dance; but the Hawk's party were either too dejected or too sullen to participate in the festivities.

You may tell the good citizens of New York, these Indians would willingly get up another war in order to make another visit to the East and return loaded with presents and almost satiated with attention.—*Daily Adv.*

Some of the papers, in remarking upon the trial of Mr. Avery, have ransacked the records of the time, in order to bring up an array of misdemeanors against the clergy in general, and thereby to produce arguments against the Bible, and the inefficacy of its precepts as guides of action. This is a sorry warfare upon the sacred volume, and amounts to mere helplessness of reasoning. It will not do. That book has not been borne aloft over the bloody waves of successive revolutions—inspiring its believers with the soul of martyrs unto death, and making bearable the faggot and the stake—to be at this time pecked at by the mousing owls of modern infidelity. These very writers are always preaching up the paramount supremacy of the law, and the necessity of implicit obedience to its acquirements—forgetting that the scriptures are the source of law, and that every statute in christendom, recognizes its origin there. Those who stickle for the purity of the stream, must have an equal interest in preserving the fountain unpolluted.—*Phila. Gazette.*

New Orleans, Aug. 10.—*Latest from Mexico.* We are indebted to a respectable citizen of this place, for the following extract of a letter, brought by the schr. Francisco, which arrived here yesterday:

"*Campeachy, July* 21, 1833.

"The cholera rages here with such a fury, that the whole population of the State of Yutican may be said to have been destroyed; and there are towns where ten inhabitants have not survived."

The same letter also states that it is impossible to penetrate as far as Mexico, because the civil war rages to such an extent that the whole country is nothing but a vast field of battle.

Interesting and Painful News.—The editors of the N. Y. Gazette have before them a letter from a friend dated,

Eastport, Aug. 19.—It states, "I have seen Capt. Tucker, of schooner Leader, just returned from the Magdalene Islands, who informs that Mr. Audubon, a week previous to the 22d of June, had been at an adjoining harbor where he remained two days.

"Captain Tucker also informs, that this has been a most disastrous season among the fishermen belonging to Newfoundland, about 300 of them having been lost, with their vessels, (about 35) in fishing for seal among the floating ice in the spring. It is supposed they were all lost in a violent gale in the spring, which destroyed the vessels among the ice."

The Directors of the Asylum for the Blind have caused a plain marble Tablet to be placed on their building with this inscription:—

INSTITUTION FOR THE BLIND.
THIS EDIFICE
Presented by THOMAS H. PERKINS.
MDCCCXXXIII.

NOTICES.

☞ A Monthly Meeting of the Board of Foreign Missions will be attended at their Rooms, No. 11, 59, 2 Bunning, on Monday, Sept. 2, at 9 o'clock, A. M. L. Bolles, *Sec'ry.*

Aug. 26, 1833.

Boston Baptist Association.

The twenty-first anniversary of the Boston Baptist Association will be held at the Baptist Meeting-house in Woburn on the 18th of September next, at 10 o'clock, A. M. The introductory sermon will be delivered by Br. William Leverett of Roxbury, *after which a collection will be taken for the benefit of destitute widows and orphans of deceased Baptist Ministers.*

The Churches are respectfully desired to state in their letters the names of ordained, and unordained ministers belonging to their respective bodies, also the names of persons in course of study for the ministry. They will oblige the clerk if they will observe the tables on the 12th and 23d, and the remarks on the 25th pages of the last year's Minutes, and return a correct account of their actual condition. This information is desired, not to be read to the Association, but for the use of the clerk, that the Minutes may contain the state of each church, and may be appended to the letters as notes.

In behalf of the Association, Henry Jackson, *Clerk.*

Charlestown, August 29, 1833.

Warren Association.

The brethren of the Warren Association and others, who propose attending the next session of that body to be convened with the Baptist Church in Seekonk on the 11th and 12th of September next, and who may arrive in Seekonk the day or evening previous to the sitting of the Association, are requested to call at the Baptist Meeting-house, where a Committee will be present to direct them to places where they will find accommodations. Viall Medbery, *Chh. Clerk.*

Seekonk, Aug. 24, 1833.

☞ The Baptist Meeting-house at Three Rivers, Ms. is to be dedicated to the worship of Almighty God, with appropriate religious services, on Wednesday, the 11th of September, at 1 o'clock, P. M. Rev. Addison Parker, of Sturbridge, is requested by the Pastor of the Church to preach on the occasion. It is believed that God has began a work of grace among us: and we ask, therefore, the presence and prayers of our Ministering brethren and friends in the vicinity.

Three Rivers, Aug. 20, 1833. Leonard Barrett, *Clerk.*

Massachusetts Baptist Convention.

A special meeting of the Board of this body will be holden in the Treasurer's Room, at the Theological Institution in Newton, on Wednesday, 11th Sept. at 5 o'clock, P. M. A general attendance is requested, as important business will come before the Board. A. Samson, *President.*

Southborough, Aug. 24, 1833.

MARRIED,

In this city, by Rev. J. Dale, Mr. John Haas to Miss Ketren Smith, of Roxbury: Mr. William J. Adams to Miss Deborah F. Chickering.

In Haverhill, Mr. Levi H. Robinson to Miss Sarah Ann Morse.

In Lowell, Mr. —— Walcott to Miss Sarah Waitt; Mr. Richard Cole to Miss Sylvia Dwinnells.

In Marblehead, Mr. Nathaniel Gardner to Miss Sally Proctor.

In New Rowley, Dr. Moses Perley Clark to Miss Elizabeth Nelson Bettes.

In Bath, Me. Henry Tallman, Esq. Attorney at Law to Miss Sarah Fitts.

In Albany, Rev. Silas Totten, Prof. of Mathematics in Washington College, Hartford, Ct. to Miss Mary Isham daughter of the late Alfred Isham, Esq.

DIED,

In this city, Mr. Sewell Hill, 54, and his wife, Mrs. Frances Ann Hill, 42: Mr. Wm. Lemon, 30.

In Roxbury, Mrs. Sarah Thwing, 64.

In Brookline, Mr. Joshua Phippen, formerly of Salem.

In Hingham, on Sunday evening, Emma, wife of Mr. Leavit Souther, 27.

In Squam, Mrs. Gott, wife of Mr. James Gott, 65.

In Portland, widow Elizabeth White, formerly of Scituate, aged 92.

In Bath, Capt. Thomas Jones, 68.

In Claremont, N. H. Miss Margaret Breck, daughter of the late William Brack, formerly of this city, 54.

In Brooklyn, N. Y. Mr. Jeremiah Fuller, tanner, formerly of Exeter, N. H.

In Philadelphia, Dr. John T. Reese, a gentleman of high profession and personal merit.

In Richmond James M. son of Lemuel Colburn, of Hanover, N. H. 23.

In Mount Vernon, Ind. June 25, Bradstreet P. Greenough, formerly of Bradford, Mass. 35.

In New Orleans, 6th inst. Mr. Nathaniel J. Fisk, formerly of Northampton, Mass.

In Baltimore, Mary A. daughter of Royal Makepeace, formerly of Cambridge, 12.

Died, in Watertown, on the 21st inst. Mrs. Sibel C. Horn, consort of Mr. Wm. Horn, aged 45. By the death of Mrs. Horn, her husband is deprived of an amiable wife, a numerous family of children of a kind and affectionate mother, and the infant Baptist Church in Watertown of an active, zealous and devoted member. Mrs. Horn made a public profession of her faith in Christ about three years previous to her death, and to the latest moment of her life she adorned that profession by a well ordered life and godly conversation. And though her life was exemplary, and truly virtuous, yet she discarded all hopes of acceptance with God, by any works of her own. In conversation with her Pastor a few weeks before her death, she dwelt much upon the sinfulness of her own heart, and the absolute necessity of regeneration by the renewing influences of the Holy Spirit. She expressed a lively hope that she had been made the subject of this happy change, and a firm reliance upon the efficacy of her Saviour's blood for acceptance and justification with God. Her loss will be long felt by her husband, her children, and the Church of which she was a beloved member. But it is believed that their loss is her eternal gain; for "Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."—*Comm.*

PRICES OF COUNTRY PRODUCE.

		FROM	TO
Apples, russetts,	barrel		2 00
baldwins,			
Beans, white,	bushel	1 10	1 38
Beef, mess,	barrel	11 50	11 75
prime,	"	6 50	6 75
Cargo, No. 1.	"	8 50	8 75
Butter, inspected, No. 1, new,	pound	14	15
Cheese, new milk,	"	8	9
four meal,	"	3	4
skimmed milk,	"	3	4
Feathers, northern, geese.	"		
southern, geese,	"	35	43
Flax, American,	"	6	12
Flaxseed,	bushel	1 20	1 30
Flour, Genessee,	barrel	5 75	5 87
Baltimore, Howard street,	"	6 00	6 12
Baltimore, wharf,	"		
Alexandria,	"	5 87	6 00
Grain, Corn, northern yellow,	bushel	75	77
southern yellow,	"	70	72
Rye,	"	75	80
Barley,	"	65	70
Oats,	"	33	40
Hay,	ton	19 00	20 00
Honey,	gallon	40	50
Hops, 1st quality,	pound		
Lard, Boston, 1st sort,	pound	9	10
southern, 1st sort,	"	8	9
Leather, slaughter sole,	"	18	20
" upper,	"	23	25
Dry Hide, sole,	pound	17	19
" upper,	"	18	20
Philadelphia, sole,	pound	25	27
Baltimore, sole,	"	25	26
Lime,	cask	1 00	1 10
Plaster Paris retails at	ton	3 00	3 25
Potatoes, Eastern, Cargo prices,	bushel		
Pork, Mass. inspec., extra clear,	barrel	19 00	20 00
Navy, Mess,	"	12 50	14 00
Bone, middlings,	"	none	
Seeds, Herd's Grass,	bushel	2 50	2 60

Poetry.

Welcome the Cross.

'Tis my happiness below
Not to live without the cross:
But the Saviour's power to know,
Sanctifying every loss:
Trials must and will befall,
But—with humble faith to see
Love inscribed upon them all,
This is happiness to me.

God, in Israel, sows the seed
Of affliction, pain, and toil;
These spring up, and choke the weeds
Which would else o'erspread the soil:
Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,—
Lay me low and keep me there. [COWPER.

Varieties.

Hon. Edward Everett's Address,

Delivered before the Inhabitants of Worcester, July 4, 1833.

☞ The Historical and Revolutionary events presented in this production cannot fail to command a careful perusal. In them, we may trace most evidently a wise and superintending Providence.

[*Concluded from page* 136.]

It would be travelling over a beaten road, to pursue the narrative of the parliamentary contest, from this time to 1775. My object has merely been to point out the curious historical connexion, between the consolidation and the downfall of the British empire in America, consequent upon the successful issue of the Seven Years' war. One consequence only may deserve to be specified, of a different character, but springing from the same source, and tending to the same end, and more decisive of the fate of the Revolution, than any other merely political circumstance. The event which wrested her colonial possessions, on this continent, from France, gave to our Fathers a friend in that power, which had hitherto been their most dreaded enemy, and prepared France,—by the gradual operation of public sentiment and the influence of reasons of State,—when the accepted time should arrive, to extend to them a helping hand, to aid them in establishing their independency. Next to a reconquest of her own possessions, or rather vastly more efficacious toward humbling Great-Britain, than a re-conquest of the colonies of France, was the great policy of enabling the whole British empire in America, alike the recent acquisitions and the ancient colonies along the coast, (for, to this length the policy of France extended,) to throw off the English yoke. France played, in this respect, on a much grander scale, that game of state, which gave Mr. Canning so much *eclat*, a few years since, in reference to the affairs of Spain. Perceiving Spain to be in the occupation of the French army, Mr. Canning, with a policy it must be owned more effective as towards France, than friendly toward Spain, determined, as he said, to redress the balance of power in the Spanish colonies; and, in order to render the acquisition of Spain comparatively worthless to France, to use his own language, "he called into being a new world in the west." Much more justly might the Count de Vergennes have boasted, that England, having wrested from France her American colonies, he had determined to redress the balance of power, in the quarter where it was disturbed; to shut up the victorious arms of England, within their comparatively unimportant new acquisitions,—to strike their ancient foothold from beneath their feet; and call into being a new world in the west. On the score of generosity, the French minister had the advantage, that his blow was one of retaliation, aimed at his enemy, while the British minister struck at a power with which he was at peace, through the sides of his ally.

But all this wonderful conjunction of political causes, does not sufficiently explain, in a practical way, the phenomenon of the revolution, nor furnish a satisfactory account of the promptitude, with which the feeble colonies made the decisive appeal to arms, against the colossal power of England,—the boldness with which they plunged into the revolutionary struggle,—and the success with which, through a thousand vicissitudes, they conducted it to a happy close. Fully to comprehend this, we must again cast our eyes on the war of 1744, and still more on that of 1756, as forming a great school of military conduct and discipline in which the future leaders of the revolution were trained to the duties of the camp and the field. It was here, that they became familiarized to the idea of great military movements, and accustomed to the direction of great military expeditions, conceived, in the colonial councils and often carried on, in the first instance, by the unaided colonial resources.

In the extent of their military effects, the numbers of men enlisted in the New-England colonies,—the boldness and comprehension of the campaigns,—the variety and hardship of the service, and the brilliancy of the achievements, I could almost venture to say, that as much was effected in these two wars, as in that of the revolution. The military efforts of the colonies had indeed, from the first, been remarkable. It was calculated, near the commencement of the last century, that every fifth man in Massachusetts, capable of bearing arms, had been engaged in the service at one time. The more melancholy calculation was, at the same time, that, in the period of thirty years from king Philip's war, from five to six thousand of the youth of the colony had perished in the wars. In the second year of the war of 1744 the famous expedition against Louisbourg was planned, by the Governor of Massachusetts, and sanctioned by its General Court. Three thousand two hundred of her citizens, with ten armed ships, sailed against that place. This force, compared with the population of Massachusetts at that time, was equal to an army of twelve thousand men, with our present numbers; and the same immense force was kept up the following year. Louisbourg, by an auspicious coincidence, fell on the 17th of June, just 30 years before the battle of Bunker-Hill. Colonel Gridley, who pointed the mortar, which, on the third trial, threw a shell into the citadel at Louisbourg, marked out the lines of the redoubt on Bunker-Hill;* and old Colonel Frye, who hastened to join his regiment on Bunker-Hill, after the fight had begun, recalling the surrender of Louisbourg, at which he had been present, thirty years before, declared that it was an auspicious day for America, and that he would take the risk of it. At the treaty of Aix-la-Chapelle, between he great powers of Europe, this poor little New-England conquest was all that Great-Britain had to give, for the restitution of all the conquests made by France, in the course of the war.

But in the war of 1756, the military efforts of the colonies were still more surprising. If it is said, that they were upheld by the resources of the mother country, let it not be forgotten, in making the comparison of their exertions in this war, with those in the revolution, that in the latter, they had the powerful support of France. The Seven Years' war was carried on in America, at the same time, in the extreme south, against the Cherokee Indians, then a formidable enemy, in the western part of Virginia and Pennsylvania, at Niagara, on the whole frontier line, from Albany to the St. Lawrence and Quebec, in the extreme north-eastern corner of the country, where Nova-Scotia and Cape Breton were retaken, in the West Indies, and on the Spanish Main. The regiments of New-England and New-York, in this war, fought on lake Ontario, and lake George, at Quebec, in Nova Scotia, in Martinico, Porto Bello, and the Havanna. From the year 1754 to 1762, there were raised, by the single province of Massachusetts, thirty five thousand men; and for three years successively, seven thousand men each year. This was in addition to large numbers of the sea-foring inhabitants, who enlisted or were impressed into the British Navy; and in addition to those, who enlisted in the regular British Army, who amounted in one year to near a thousand. Napoleon, at the summit of his power, did not carry an equal number of the French people into the field. An army of seven thousand, compared with the population of Massachusetts, in the middle of the last century, is considerably greater, than an army of one million for France, in the time of Napoleon.

If I were to repeat the names of all the distinguished pupils, in this great school of war, I should have to run over the list of a large proportion of the officers of the revolutionary army. Among them were Prescott, Putnam, Stark, Gridley, Pomroy, Gates, Montgomery, Mercer, Lee, and above all, Washington. If I were to undertake to recount the heroic adventures, the incredible hardships, the privations and exposures, that were endured in the frontier wilderness, in the warfare with the savage foe,— on the dreary scouting parties in mid winter,—I should unfold a tale of human fortitude and human suffering, to which it would make the heart bleed to listen. I should speak of the gallant Colonel Williams, the founder of the important institution, which bears his name, in the western part of the Commonwealth, the accomplished, affable, and beloved commander, who fell at the head of his regiment, on the bloody eighth of September 1775. Nor would I forget the faithful Mohawk chieftain, Hendrick, who fell at his side.— I should speak of Putnam, tied to a tree by a party of savages, who had surprised him at the commencement of an action, in a subsequent campaign, and exposed, in this condition, to the fire of both parties; afterwards bound again to the stake, and the piles kindled which were to burn him alive, but, by the interference of an Indian warrior, rescued from this imminent peril, and preserved by Providence to be one of the thunderbolts of the revolution. I should speak of Gridley,—whom I have already mentioned,—the engineer at Louisbourg,—the artillerist at Quebec, where his corps dragged up the only two field pieces, which were raised to the heights of Abraham, in the momentous assault on that city, and who, as I have already said, planned the lines of the redoubt on Bunker-Hill, with consummate ability. I should speak of Pomroy, of Northampton, who, in the former war, wrote to his wife from Louisbourg, that "if it were the will of God, he hoped to see her pleasant face again; but if God, in his holy and sovereign Providence, has ordered it otherwise, he hoped to have a glorious meeting with her, in the kingdom of heaven, where there are no wars, no fatiguing marches, nor roaring cannons, nor cracking bomb-shells, nor long campaigns, but an eternity to spend in perfect harmony and undisturbed peace;" and who did not only live to see his wife's pleasant face again, but to slay, with his own hands, in the year 1755, the commander of the French army, the brave Baron Dieskau; and who, on the 17th of June 1775, dismounted and passed Charlestown Neck, on his way to Bunker-Hill, on foot, in the midst of a shower of balls, because he did not think it conscionable to ride General Ward's horse, which he had borrowed, through the cross fire of the British ships of war and floating batteries. I should speak of Rogers the invincible New-Hampshire partizan, who, in one of the sharp conflicts in which his corps of Rangers was continually engaged, was shot through his wrist, and having had his queue cut off by one of his men, to stop up the wound, went on with the fight. I should speak of the superhuman endurance and valor of Stark, a captain in the same corps of Rangers, throughout the Seven Years' war,—a colonel at Bunker-Hill,—and who, by the victory at Bennington which he planned and achieved, almost by the unaided resources of his own powerful mind and daring spirit, first turned the tide of disaster, in the revolutionary war.— I should speak of Frye, who was included as a commander of the Massachusetts forces in the disastrous capitulation of Fort William Henry, in 1757, and escaping, stripped and mangled, from the tomahawk of the savages, who fell upon them the moment they were marched out of the fort, wandered about the woods several days naked and starving, but who was one of the first to obey the summons, that ran through the country, on the 19th of April, 1775, and who called to mind the 17th of June 1745, as he hastened to join his regiment on Bunker-Hill. I should speak of Lord Howe, the youthful, gallant, and beloved British general. On the eve of the fatal assault on Ticonderoga, in 1758, he sent for Stark to sup with him, on his bear-skin, in his tent, and talk over the prospects of the ensuing day. He fell the next morning at the head of his advancing column, equally lamented by Britons and Americans. The General Court of Massachusetts erected a monument to his memory in Westminster Abbey; and Stark, who never spoke of him without emotion, used to rejoice, since he was to fall, that he fell before his distinguished talents could be employed against America. Above all, I should speak of Washington, the youthful Virginia colonel, as modest as brave, who seemed to bear a charmed life amidst the bullets of the French and Indians at Braddock's defeat, and who was shielded, on that most bloody day, by the arm of Providence, to become the earthly savior of his country.

Such were some of the incidents which connect the Seven Years' war with that of the revolution. Such was the school in which, upon the then unexplored banks of the Ohio, by the roaring waters of Niagara, and in the pathless wilderness of the North-Western frontier, the men of 1771 were trained, in the strictest school of British military discipline and conduct. And if there were wanted one instance more signal than another of the infatuation, which, at that time, swayed the councils of Great-Britain, it would be the fact, that the British ministry not only attempted to impose their unconstitutional laws upon men who had drawn in the whole great doctrine of English liberty, with their mother's milk, but who,— a few years before,—had, for eight campaigns, stood side by side with the veterans of the British army; who had marched beneath the wings of the British Eagle, and shared the prey of the British Lion, from Louisiana to Quebec.

* For this and some other facts in this address, I am indebted to Colonel Swett's interesting and valuable history of the battle of Bunker-Hill.

BRIGHTON IN 1833.

Brighton, as all the world knows, is a town of peculiar show and peculiar history. It is a singular proof of the influence of a prince and his court. It lies on the eastern horn of a bleak crescent shore of some forty miles in extent, the entire circuit of which, in a clear day, and from the heights in rear of the town, is brought under the eye at a glance, and defines the bosom of an open and boundless sea, on which all manner of craft from the meanest fishing boat to the heaviest shipping, are ordinarily seen afloat, and spreading their sails to the wind. But there is no considerable harbor anywhere in the region; at Brighton none at all. The audacity of man has pushed out a chain pier some hundreds of yards into the open sea in front of the town, over which the foaming deep not unfrequently throws its high and crested waves—but as yet without injury to the structure. When the weather is favorable it makes a grand promenade, and at the very extremity a shaft is now being sunk, by boring through the rocky bottom, for the purpose of bringing up a fresh water fountain through the briny deep, to regale the visitants with lemonade and such other refreshments, as their taste may call for. In addition to this, they expect to create a perpetual *jet d'eau*, by the pressure of the spring they may happen to meet with, through channels connected with fountains in the high grounds ashore. How many scores or hundreds of feet they may have to bore, remains to be determined. A steam packet runs from this pier to Dieppe in France, it being one of the routes between London and Paris.

It is well understood that George IV. when Prince Regent, by selecting Brighton as his chief retreat from London, laid the foundation of its importance. Being, as his flatterers allowed and himself thought, the finest gentleman in all Europe, (as well as the greatest rake and the greatest spendthrift,) he of course made the centre of attraction for those who delighted in splendor and rioted in pleasure, during the imbecile and retired days of his father. No one who has not been in England and had some opportunities of observation, can well conceive of the overgrown wealth of her nobility and gentry, and of the tendencies of such a society to invent all possible means of gratifying the pride of ostentation and the love of pleasure. And such a troop must have a leader—and a leader of rank. It is not essential that he should have virtue. Nay, there is no vice natural to man and within the reach of a prince, which he might not indulge in without losing his influence, provided he could put on the gentleman in his manners, and be sufficiently extravagant in his expenditures. The princely faults of George IV. qualified him far more than his decencies, for the sway he wielded over the circle he brought around him. A corrupt king necessarily makes a corrupt court; and his remorseless extravagances have added not a little to the burdens of this nation. The Pavilion at Brighton and Buckingham Palace at London are only two prominent items of expense he has saddled on this indulgent and patient people—indulgent to their Princes, I mean, for they are a king-loving race. An English monarch, that pays respect to his subjects, and regards the popular will, may do what else he pleases; and the only reason that the late king has fallen into public contempt, is because he never consulted the public feeling.

The Pavilion at Brighton, or the Royal palace, if called a royal *cottage*, would exactly fulfil its name. For such literally it is; and fancy and every pattern of every extraordinary thing of every nation—especially of eastern nations—seem to have been exhausted for the multiplication of all shapes without order and without unity. It is planted in the midst of the town, on the lowest ground; which, if left vacant and undrained, might have been a natural reservoir of ditch water; or rather, having been placed there, the town has been built around it. Instead of having a prospect, it is a mere closet, shut out from the world. Its apartments, however, as may be supposed, are as princely as boundless extravagance can make them. The stables of this palace are better than the palaces of ordinary kings.

As Brighton, by the accidental whims of George IV. has become the fixed residence of the Court for the winter, incalculable wealth has been expended in the erection of streets and private mansions. For three miles, immediately on the shore, facing the open sea, and without an intervening shade, stands an unbroken line of the most magnificent edifices, except its streets and squares, equally magnificent, run up from the shore at right angles, with this front range—the whole town being crowded, as close as it can be, on the sea. It is sufficient to accommodate a permanent population of forty-five thousand, and a transient floating addition of seven to ten thousand. The daily stage-coaches, running from Brighton to London, I am informed, are forty each way; which, added to the private carriages, may serve to show the amount of intercourse, principally for pleasure—to see and be seen, to take a bath and catch a breath from the sea. The nobility and gentry that can afford it, and many that cannot afford it, must have their private mansions here; and by far the largest part of the town consists of lodging houses and suits of apartments for transient visiters. While the king and the court are at Brighton, it is the grand resort of the fashionable world, and crowded with equipage and splendor. It is natural to ask, whether Brighton, which confessedly owes its importance to such an accident, is likely to maintain it? Undoubtedly it will. For even the wealth of Great-Britain, in its private distributions, and in the allowances made to the royal family, has its limits; and the nation cannot afford to make another such place for mere pleasure. And as long as the great and noble are devoted to pleasure, this is likely to stand the second resort in the kingdom.

When shall the time come, that the chief expenditures of kings and of the great ones of the earth shall be turned into a nobler and holier channel, and bring glory to God, by seeking and securing the highest good of man?—[*Correspondent of N. Y. Obs.*

ABUSE OF EXPEDIENCY.

From Cheever's 4th July Oration.

Expediency has had much to do with Slavery. It is the one obstacle to its abolition, all the world over. Christianity ought to have abolished and annihilated it long since. It ought to have proclaimed, in a voice loud enough to be heard from the shore of the Eastern Atlantic, to the shore of the Western Pacific, that the air which encircles and blesses these United States, shall be breathed only by freemen, that the moment a slave touches the soil, he shall be free. But expediency, and not Christianity has prevailed. And even now, in the heart of New England, what occurrences are taking place, and what disgraceful laws are enacting in the midst of us!

One would think, if the inhabitants of a Christian land like ours conclude on the whole, that it is expedient to keep more than two millions of people still longer in slavery, it might also be admissable, if not expedient, to instruct them, at least teach them to read the holy name of a Saviour. But no! Their souls must be kept in bondage and darkness, that the body may still be manacled with safety! Say a word south of the Potomac, in presence of the people of color, even on the liberty of holiness, speak of redemption and emancipation even by the Cross, and in all likelihood you will have some inquisitor to demand how you dare hold such disorganizing, insurrectionary language. And men will talk high of their rights, (their inalienable *rights* of inheritance in the bodies and souls of their fellow-beings,) and threaten to dissolve the Union, if they of the North dare to meddle with them, or are not willing to let the subject of entire abolition alone. Just as if this Union would be any longer valuable, if it were cemented and to be held together only at the price of the perpetuated curse and guilt of slavery!

All this is because the purity and power of Christianity have been paralyzed by the prevalence of the principle of expediency. This principle might be concisely defined thus: *it is the sacrifice of lasting principles to present emergencies;* A time-serving policy is the bane of the modern church; though indeed virtuous men have almost always been less energetic in a good cause, than wicked men in a bad one. "Good works," it is one of Burke's finest remarks, "are commonly left in a rude, unfinished state, through the tame circumspection, with which a timid prudence so frequently enervates beneficence. But the works of malice and injustice are quite in another style. They are finished with a bold, masterly hand; touched as they are with the spirit of those vehement passions, that call forth all our energies whenever we oppress and persecute."*

What are the obligations of the Sabbath, when they come across expediency, human interest, or convenience? In such cases, man is too proud to submit. Your reading-rooms must be kept open, and the Sabbath violated in this needless way, and you even think him who remonstrates, righteous over much; your barbers must violate it, because your beards trouble you; your milkmen must violate it, and rattle their carts through the street, and they have to come later on the Sabbath morning than any other day in the week, because you choose to keep a good portion of that morning as a season of *rest*, and must not be disturbed in your hallowed repose; then your butchers must violate it, and kill on the Sabbath, because you must have fresh meat on Monday; your printers must violate it, to bring you the Sunday's news at the Monday's breakfast; your farmers must violate it, and make hay on the Sabbath, otherwise, a sudden shower might even cost them the price of a whole Sunday's preaching; your distillers must violate it, because it would not do to have the sacred fires of their distilleries go out on the Sabbath, but in these workshops of Satan, these alembics and cauldrons of hell, the liquid fire, that is to be sluiced through the country, must be kept boiling, and the smoke of its torment ascending, not only from Monday morning till Saturday night, but from Saturday night till Monday morning; then, your post-offices must be opened on the Sabbath, and your post-masters violate it, for you must have your letters; your stages must be driven, and your drivers violate it, for your letters must be carried; your taverns must be made noisy and busy, your mails circulated, and the impenitent and thoughtless furnished with newspapers, business, and excitement, to while away the time, and keep the unwelcome thoughts of eternity from intruding on the soul—and thus, from one end of the land to the other, the whole vast machinery of this department of the government, and secular business of the nation, with all its concomitant agitations, must be kept in just as active operation as on any other day in the week! And all this in contempt of God's authority, simply because men's convenience, and appetite, and passions, demand it.

* Speech at Bristol, previous to the election.—Works, Vol. II. page 247.

MORMONITES.

It appears by a letter from Missouri, that the citizens of that State have broken up the Mormon establishment by force and arms, and tarred and feathered the leaders. These lawless proceedings of the people of Missouri are as blameworthy as any thing the Mormonites have done. It is pretended that the Mormonites "held out inducements for free negroes to settle in the county." This may be considered a great crime in Missouri, but will not be considered a very heinous one in this part of the country. It is also alleged they "urged slaves to be unfaithful."— This charge, coming as it does from their persecutors, may be set down as a falsehood. If the Mormonites had violated the laws of the State, why did not the people resort to the laws for redress. It may be said that the Mormonites are a set of visionaries and fools. This may be true, but this is no reason why they should be tarred and feathered. Fools, or persons not under the guidance of reason, are too numerous in the United States, and too obstinate, to be corrected and reformed by the Missouri process.

In the adjoining town of Williamsburgh, there are about 15 persons living in one house, who have the reputation of being Mormonites; but from the limited information we have respecting them, we are unable to determine whether they are Mormonites, Gipsies, or something else.

We are informed that the Mormonite noticed in the letter from Plainfield, published in our last, has been endeavoring to make proselytes in this vicinity—with what success we know not. We should not think that there was ignorance and credulity enough in this county for this pretended prophet and miracle-monger to succeed; but perhaps we are mistaken.—*Hampshire Gaz.*

Mr. EDITOR,—The Baptist church in Foxborough, feeling it a duty to make known their minds respecting Intemperance, and the Institution of Freemasonry, lately passed the following Resolutions which they request you to publish in the Watchman:

Since ardent spirit is evidently a most deadly enemy to the happiness of domestic and civil society, a prolific source of crime, a destroyer of souls, and a cause of great distress and reproach to the church and to the religion of Christ, therefore

Resolved, That we will not drink it ourselves, nor traffic in it, nor furnish it to others, except when absolutely necessary as a medicine in case of sickness. And we do most earnestly and affectionately request all the members of this church to pledge their names that they will observe this resolution.

Resolved, That we consider speculative Freemasonry as an unchristian Institution; and that we will not receive into our body, nor invite to our communion, or employ as our minister, an adhering Mason; and we do most earnestly pray that the time may soon come, when Freemasonry shall no longer exist in the Church of Christ, or in the world.

We should feel a pleasure to find the above Resolutions inserted. We are far from wishing to make any tumult upon these subjects, but candidly to express our views. In behalf of the Church,

Yours respectfully, T. C. TINGLEY,
Pastor of the Bap. Chh. in Foxborough.

Two young men, murderers, met at New Orleans on the morning of the 24th of July, to shoot each other to death. One being rather too quick for the other, escaped by shooting his antagonist through the head. This was the only successful shot among six such murderers who went out to kill one another on that morning. The more is the pity; for as the law meddles not with such villains, it is to be regretted when they fail to execute justice upon themselves.

[*Traveller.*

EMIGRATING INDIANS.—The Wabash Mercury of Aug. 1, says that on the Tuesday previous, "between three and four hundred Pottawattamie Indians passed down the Grand Prairie, five miles to the west of Lafayette, on their journey to their allotted territory west of the Mississippi. We learn they were accompanied by Col. Pepper, the removing agent, and Lieut. Montgomery of the army as assistant. They are in good health and removing condition."

TAUNTON.—The increase of handsome buildings in this town is a most gratifying proof of the confidence which is felt by capitalists in its farther growth and prosperity. A banking building has just been completed at an expense of 12 to $14000 for the Bristol County and Cohannet Banks, which for beauty of design and elegance of finish, will surpass most of the buildings of the sort in the State, and bear a favorable comparison with any of them.

NOTICES.

Notice to Sab. Schools of the Salem Bap. Association.

The Committee appointed to superintend the Sabbath schools of the Association hereby requests each Superintendent to prepare a full report of the school under his care, for the year preceding, embracing the several particulars named in the Sabbath School Treasury for March last, and forward the same to me on or before the 15th day of September next. The necessity of this measure will be perceived when it is recollected that the Association is now auxiliary to the Massachusetts Sabbath School Union, and that it is expected of the Committee that they will present a report to the Association at their next session of all the schools—the materials for which, must be derived from the several superintendents who it is hoped will not fail to be prompt in their communication. N. W. WILLIAMS,
Newburyport, Aug. 20. Chairman of the Committee.

State Convention of the Friends of Temperance.

Agreeably to a recent vote of the Massachusetts Society for the suppression of Intemperance, every Temperance Society in this Commonwealth, and the friends of Temperance in every town and village where no Temperance Society is formed, are hereby invited and urgently requested to choose two or more delegates to meet in Convention at Worcester on the 3d Wednesday of September next, at 10 o'clock, A. M.

The object of the State Society, in calling this Convention is to devise and adopt measures for carrying the Temperance reform into more full and effectual operation in all parts of the Commonwealth. Per order, H. HILDRETH, *Cor. Sec.*
August 7, 1833.

Sturbridge Association.

This body will hold its next anniversary at Brookfield, on the 28th of August inst. at 10 o'clock, A. M.
Sturbridge, August 16, 1833. ADDISON PARKER, *Sec'y.*

WANTED—As an Apprentice to the printing business, an active and intelligent LAD. One from the country would be preferred. Inquire at this office. August 23.

WANTED.—A LAD about 16 years of age as an apprentice to the tailoring business; one from the country would be preferred. Apply at this office. August 23.

REMOVAL.—The subscriber has removed from No. 100 Salem street to Charles street, opposite Dr. Sharp's Meeting's House, where will be kept on hand an assortment of West India Goods and Groceries, (with the exception of ardent spirits.)
Aug. 9. LUTHER HOSMER.

WANTED immediately an active and industrious LAD in a Dry Goods Store, from 12 to 16 years of age. One whose parents reside in the city will be preferred. Inquire of Alex. H. Prescott, 345 Washington-street. Aug. 16.

BELLS.—Meeting-House BELLS of any size required, may be had of the subscriber at twenty-five cents per pound—the tones of which are equal to any that can be obtained in this country—and are warranted for one year.—*Old Bells* recast and warranted, for ten cents per pound. All orders promptly attended to. HENRY N. HOOPER,
Feb. 8. 1y *Liberty Square, corner of Battery-march Street.*

CHRISTIAN LIBRARY.—12 VOLS.—It is about six years since this series of religious works was commenced by the publishers. It was their primary object to select the most approved books from evangelic authors; and, by a uniform size and dress, to furnish an attractive set of books for those readers who take an interest in the diffusion of evangelic truth. It is a pleasing custom among us to express our feelings of friendship to those we love, by the gift of books. Perhaps, however, we are not always so particular in choosing such presents, as the *matter* of a book demands. As such gifts, especially on Christmas and New-Year's holy-days, are highly prized by those who receive them, it is of great importance, that they should inculcate the sentiments of the warmest piety and purest morality. Whether, therefore, this set of books be purchased to enrich a church or family library, or to form a present to a friend,—for which they have often been chosen,—they are recommended for the soundness of their doctrines, the richness of their style, and the variety of subjects which they present.

Does the sinner need to be aroused from his criminal and dangerous lethargy, let him listen to the CALL OF BAXTER, and he will soon find himself a close companion with Mr. Keach's *Consideration* and *Thoughtful*, who are conspicuous persons in the TRAVELS OF TRUE GODLINESS. Do Christians wish to anticipate in some degree, the joys of heaven, let them enter into the spirit of BAXTER'S SAINT'S REST;—And if they are panting to follow the steps of their Redeemer, they will read with profit Thomas a Kempis' IMITATION OF CHRIST. Is it their desire to be useful members of the Church, and to walk in sweet communion with their brethren, the able Mr. James has furnished them with a safe GUIDE. Do their spirits languish, under the loss of free communion with their Saviour, they will soon find, free access to the throne of grace, by receiving the AIDS TO DEVOTION, from Watts, Bickersteth, and Henry. Is any Christian desirous of being more active in the world, and a shining light in the church, let him CONTEMPLATE THE CHRISTIAN, which the fervid Mr. Jay portrays in his admirable LECTURES, and, in every situation of life, from the *closet* to the *grave*, he will find a model worthy of imitation.—These Lectures never fail to affect the heart of every reader. Those who are fond of narratives, cannot read COX'S SCRIPTURE FEMALE BIOGRAPHY, without much edification.—It is a work of sterling merit. Do any feel it a duty to be more actively engaged in the work of benevolence, they will receive a salutary impulse, by following HOWARD, the philanthropic Christian. Indeed, all who wish to be enriched by perusing pious and wise MAXIMS, will read with pleasure, the admired CECIL. Those, too, who are pleased with the flowers of Christian Rhetoric, will be charmed by the BEAUTIES OF COLLYER.

This Library may in truth, be termed a vocabulary of Christian admonitions and duties. A reviewer remarks; "The volumes of this library are sold low with a view to its extensive and permanent circulation." This remark has been verified in the sale of more than 60,000 copies; and it is the intention of Lincoln, Edmands & Co. to continue the Series. They have now in press the 13th No.—which is HALL'S HELP TO ZION'S TRAVELLERS;—edited by Rev. Mr. Warne, of Brookline. This work will continue to be an acceptable auxiliary to those who are striving to surmount the difficulties which lie in their path to heaven.

☞ The books can be ordered of Lincoln, Edmands & Co. No. 59 Washington-street, in sets, or in single volumes, in various bindings. They are numbered as follows:

Vol. 1.—Baxter's Call.
" 2.—Baxter's Saint's Rest.
" 3.—Imitation of Christ.
" 4.—Memoirs of Howard.
" 5.—Church Member's Guide.
" 6.—Jay's Lectures.
" 7.—Travels of True Godliness.
" 8.—Female Scripture Biography. 1st vol.
" 9.— do. do. do. 2d. "
" 10.—Aids to Devotion.
" 11.—Beauties of Collyer.
" 12.—Cecil's Remains. Aug. 16.

TEMPERANCE NOTICE.—JAMES KIMBALL & Co., at No. 27 Hanover street, corner of Elm street, opposite Brigham's Hotel, Boston, have on hand and offer for sale, a general assortment of WEST INDIA GOODS and GROCERIES, at wholesale and retail.

N. B. Best teas and groceries for family use constantly on hand and for sale as cheap as at any other store in the city. tf May 10.

ELIJAH BIGELOW, (successor to *Wm. Hooper & Co.* old established Temperance Grocers) at 126 *Court Street*, would respectfully notify the friends of that firm, and the public generally, that he shall adhere strictly to the rule adopted by his predecessors as it regards the *exclusion of all distilled liquors* from his store, and will be constantly supplied with articles of prime quality which he will sell on as reasonable terms as can be purchased elsewhere. Articles sent to any part of the city without a charge of carting.
Boston, February, 1, 1833. tf

WANTED to hire, or purchase on a credit, in the vicinity of Boston—by a mechanic with a large family—a good House and Barn and work-shop or room with sufficient land attached to it to keep a horse and cow the year round. The price not to exceed $1200, and to be located in the vicinity of a Baptist Church, or where there is a prospect of gathering one. Inquire at this Office, or through the Post-Office.
Aug. 2. 6w S. HOOD, South Boston.

PRESIDENT WAYLAND'S DISCOURSES.—Price one dollar. For sale by JAMES LORING, No. 132 Washington-street.

More than one-half of the edition of this beautiful specimen of American literature has been already taken up.

A distinguished Congregational pastor in a very recent letter to the publisher, in alluding to Wayland's Discourses, remarks:—"Some of the Discourses in this volume I had before perused with great pleasure and benefit; it is with additional delight that I have been reading the portions of it which were new to me. Dr. Wayland is certainly, a most powerful and original thinker, as well as a scientific man. What is best of all, in Dr. Wayland's volume, is the piety with which it is imbued. It is a great addition to our evangelical literature." Aug. 16.

BROWN UNIVERSITY.—The Annual Commencement of Brown University will be held on Wednesday, the 4th of September next. Candidates for the Master's Degree—will make application to the Register either personally, or by letter, on or before the Monday preceding Commencement day.

The Summer vacation having occurred before Commencement, the first term of the next year will commence on Friday, the 6th of September.

Examinations for entrance will be held on Tuesday and Thursday of commencement week, at 9 o'clock, A. M. L. H. ELLIOTT, *Register.*
Providence, Aug. 2, 1833. 4w
august 9.

CHARLESTOWN FEMALE SEMINARY.—The next term of this Institution commences on Monday the second day of Sept. next.

An additional building now in progress of erection, will shortly be finished for the accommodation of the school, which will enable the Trustees to carry into full operation the original plan of the Seminary.

J. W. VALENTINE, *Secretary of the*
Aug. 9. 4w *Board of Trustees.*

FANCY BOOK AND JOB PRITING OFFICE.—SAMUEL N. DICKINSON will execute with neatness and despatch, at 52 Washington street,

Attorneys' Blanks, of every description, (for which he has type expressly adapted.) **Bank Checks. Bills of Lading. Billets. Blank Notes. By-Laws** for **Fire** and other **Societies. Business and Visiting Cards,** on plain surface, plain enamel, or gold bordered enamel patterns. **Catalogues. Certificates of Stock. Circulars. Commercial Blanks** of all kinds. **Dealers filling-out Bills. Labels,** (for which paper of a peculiar kind can be furnished.) **Notifications, Note and Bill Books. Pamphlets. Policies of Insurance. Post Bills. Stage Bills,** with Cuts. **Shop Bills,** with or without borders. **Show Bills,** in fancy inks. **Way Bills,** etc. etc. etc.

Almanacs, from **Miniature** up to **Duodecimo,** which, if desired, can be *kept in type* till the market be supplied.

STEREOTYPE PRINTING done in the best manner on Hackett's compound Stereotype Blocks. Plates receiving any injury will be carefully repaired, and returned in as good order as when received, deducting ordinary wear.

BOOKS of all sizes accurately printed. S. N. D. thinks he runs no risk in asserting that he can produce specimens of **Book Printing** (whenever gentlemen may desire them) equal in execution to the finest London specimens.

*** Terms liberal as at any other establishment in the city

APPEAL FOR THE AFRICANS.—This day published by ALLEN & TICKNOR, corner of Washington and School streets, An Appeal in favour of that Class of Americans called Africans. By Mrs. Child, Author of the Mother's Book, &c.

Extract from the Preface.—The subject I have chosen admits of no encomiums on my country, but as I generally make it an object to supply what is most needed, the circumstance is important: the market so glutted with flattery, that a little truth will be accepted, were it only for its rarity.

I am fully aware of the unpopularity of the task I have undertaken, but though I expect ridicule and censure I cannot fear them. August 9.

THE COURSE OF TIME.—A Poem. By Robert Pollock, A. M. With an enlarged Index, a Memoir of the Author, an introductory notice, and an analysis prefixed to each book, by Professor Fiske, of Amherst College.

A revised edition, with a portrait of the Author, this day published by PERKINS & MARVIN, 114 Washington street. Aug. 9.

BAPTIST EDITION OF THE COMPREHENSIVE COMMENTARY ON THE HOLY BIBLE,—containing the text according to the authorised version; Scott's Marginal References entire; Henry's Commentary, abridged, but retaining every useful thought; Copious Practical Observations, from Scott, Doddridge, Brown, &c., arranged as in Scott's Bible; with extensive additional Explanatory and Critical Notes, from Scott, Doddridge, Patrick, Pool, Lowth, Clark, Gill, Burder, Harmer, Calmet, and other writers. The whole designed to be a digest and combination of the advantages of the best Bible Commentaries, conveniently arranged for family use, and at the same time particularly adapted to the wants of Sabbath-school teachers, and Bible Classes, as well as of the private reader. To which are added, BROWN'S CONCORDANCE; a complete index and concise Dictionary of the Bible; numerous useful Tables, and a neatly engraved Family Record. Edited by Rev. WILLIAM JENKS, D.D. Re-edited and adapted to the views and wants of the Baptist denomination of Christians, by Rev. JOSEPH A. WARNE, Pastor of the Baptist Church in Brookline. Embellished with five Portraits, and other elegant Engravings, from Steel Plates; several Maps, and many Wood Cuts, illustrative of Scripture Manners, Customs, Antiquities, etc.

ADVERTISEMENT TO THE BAPTIST EDITION.—It having, however, been suggested to the publishers by several gentlemen of the Baptist denomination that the value and advantages of this great work would be lost to the majority of persons of their persuasion, as on some points it would be at variance with their views, at their request an arrangement was made with the Rev. Mr. Warne, by the consent of Dr. Jenks, to reedit an Edition of the work, *in which every thing opposed to the sentiments of Baptists should be removed; and the maturest views of their best writers inserted on all those points wherein they differ from Pædo-Baptists.* This edition will embrace all the advantages of the other as set forth in the Prospectus, and will not differ from it except in those points where it is rendered necessary to carry the above design into execution.

RECOMMENDATIONS.

The Ministers' Meeting of Middlesex and Norfolk Counties in Massachusetts, having been informed that an edition of the Comprehensive Commentary on the Bible, adapted to the views of the Bapitst Denomination, is about to be published and that the Rev. JOSEPH A. WARNE of Brookline has been appointed as its editor, do cordially approve both of the work and its editor. The work we believe is justly entitled to public confidence and public patronage;—and from long acquaintance with the Editor, we feel great confidence in his ability to perform this service to general acceptance. We do, therefore, affectionately recommend this edition to the *patronage* of our ministering brethren,—of the members of Baptist Churches and congregations, and especially of the Superintendents and Teachers and Scholars of their Bible Classes and Sabbath Schools.

CHARLES TRAIN, Pastor of the Baptist Church, Framingham.—BELA JACOBS, Pastor of the Baptist Church, Cambridge Port.—EBEN. NELSON, Pastor of the Baptist Church, West Cambridge.—MOSES CURTIS, Pastor of the Baptist Church, Medfield.—HENRY JACKSON, Pastor of the Baptist Church, Charlestown.—NICHOLAS MEDBERY, Pastor of the Baptist Church, Watertown.—TIMOTHY P. ROPES, Pastor of the Baptist Church, Weston.—GEO. MATTHEWS, Pastor of the Baptist Church, North Reading.—WM. LEVERETT, Pastor of the Baptist Church, Roxbury.
Weston, Mass. April 10, 1833.

—

Boston, April 1, 1833.

WE the subscribers approve of the plan proposed by the publishers of the COMPREHENSIVE COMMENTARY, to prepare an edition in which such alteration shall be made as to adapt it to the distinguishing principles of the Baptist Denomination. We have confidence in the qualification of Rev. JOSEPH A. WARNE, the editor of the Baptist Edition, and we believe that he will prepare a work which will be worthy of the approbation and patronage of the Baptist Denomination.

HOWARD MALCOM, Pastor, Federal Street Baptist Church.—WILLIAM HAGUE, Pastor, First Baptist Church.—BARON STOW, Pastor, Baptist Church, Baldw